

AMERICA

A CATHOLIC REVIEW OF THE WEEK

VOL. XLIV, No. 26
WHOLE No. 1123

April 4, 1931

PRICE 10 CENTS
\$4.00 A YEAR

CONTENTS

	PAGES
CHRONICLE	609-612
EDITORIALS	
The Stone Rolled Back—Bananas per Capita	
—Why Not Try Religion?—A National	
Scandal—"Moral Degradation and Disaster"	
—The Catholic Medical Guild	613-615
TOPICS OF INTEREST	
Wells' "Science of Life"—Canterbury and	
Palestine—Catholic Mexico—The Third Day	616-622
SOCIOLOGY	
Jim Crow and the White Worker	623-624
EDUCATION	
A College and Its Alumnae	624-625
WITH SCRIP AND STAFF	625-627
POETRY	
Brothers—Good Friday—Unto the Hills	618; 625; 627
LITERATURE	
One Day in Leamington	627-629
REVIEWS	629-631
COMMUNICATIONS	631-632
SPECIAL FEATURE	
The Way of the Cross.	

Chronicle

Home News.—President Hoover made an overnight stay in Porto Rico during his vacation trip on the battleship Arizona. During this time he had occasion to estimate

the serious economic situation of that island under American rule, and the measures now being undertaken by

Governor Theodore Roosevelt. It was understood that native Porto Ricans, many of whom had a chance to see him, had laid before him their difficulties, chief of which were extreme poverty, tuberculosis and undernourishment of their children. The President let it be understood that there was no possibility of the island achieving Statehood, or any other kind of autonomy. On March 25, the President touched at St. Thomas, Virgin Islands, for a five-hour stay. He was received in absolute quiet by the populace. Since the United States took possession, the Islands have lost 4,000 in population, mostly by emigration to New York, though this did not compare with the 100,000 said to have left Porto Rico. The economic situation was said to be desperate. Congress killed the sugar industry by retaining a sugar export tax. Ocean-going vessels do not stop any longer at St. Thomas because oil is cheaper in the neighboring British islands and because they must seal their liquor supplies when in port. A

serious plea was made to the President to abolish the Prohibition amendment for the Islands. It was clear that these West Indian insular possessions are a liability, since they cost the Treasury more than \$7,500,000 a year. On the other hand, it was pointed out that our Government had not done its duty to alleviate human suffering caused by our possession of the Islands. The President said that in acquiring them we had bought a "poorhouse."

The results of the special unemployment census made in late January were announced by Secretary Lamont. This census was taken in nineteen cities and showed that since the census of April, 1930, the number of unemployed had increased 149 per cent, and on this basis the total

number of unemployment in the whole country was estimated by the Secretary at 6,050,000 out of a job, able to work, and looking for a job. In addition to this, it was estimated that nearly 300,000 had jobs but were on lay-off without pay. The figures for New York City showed that in the boroughs of Manhattan, Bronx and Kings 532,482 were without work. This was an increase of 298,833 over April, 1930. Chicago showed 369,990 unemployed, an increase of 220,550. The number of unemployed in January amounted to 11.2 per cent of the total population as compared with 4.5 per cent in April 1930. Preliminary results of the quarterly tax returns bore out this estimate of the depression. The receipts for the quarter were about \$209,500,000 less than the receipts of the corresponding quarter of 1930. It was expected that the Treasury deficit for the fiscal year would be almost \$800,000,000. On the other hand, the Federal Reserve Board announced that there had been a more than seasonal increase of production during February and that the volume of wage payments had also risen. The prices of commodities, however, had continued to decline.

Australia.—The Labor Government of J. H. Scullin retained power despite the series of crises that came upon it during the past few months. The present difficulties, mostly in the matter of Government finance, became acute with the reinstatement of E. G. Theodore as Commonwealth Treasurer. As noted before, Mr. Theodore was charged with fraud by a Royal Commission and was never cleared of the accusation. His reappointment brought on the resignation of some Cabinet members and party leaders. Following this, Premier Scullin was beaten in formulating the Labor policy in the New South Wales election. The Provincial Premier, J. T. Lang, advocated a policy of debt repudiation and inflation; Mr. Scullin

demanding a program of Federal retrenchment within three years and the honoring of all obligations. This controversy has been raging for the past year or more. On March 13, the Opposition in the Federal Parliament at Canberra offered a no-confidence motion; it was defeated by a vote of 38 to 33; internal dissension among the Laborites made the outcome precarious until Mr. Lang instructed his followers to support Mr. Scullin. Following this, on March 16, Mr. Lang and his group secured the expulsion of Mr. Theodore from the Sydney Labor Conference.

Austria.—The negotiations between Germany and Austria, following the recent visit of the German Foreign Minister, Julius Curtius, to Vienna, resulted, it was announced March 20, in a customs union of the two nations. It was estimated that three months would be necessary to perfect the details of the agreement, after which both Parliaments would be called upon to ratify it before it becomes effective. It was clearly understood that the independence of each country would remain unimpaired, that the tariff administration of each was to be maintained separately, and that each partner would retain the right to make trade agreements with other States so long as they do not infringe on the well-being of the other partner, and that an arbitration court in which both would be equally represented should be formed for settling disputes and finally that the treaty should run for three years, after which it may be terminated upon a year's notice. The agreement thus anticipated and voided the protests from other nations that it was in violation of the treaty of Versailles and the treaty of St. Germain-en-Laye. It was explained that a straight customs union was projected: no tariff wall between the two countries, joint regulation of tariff with other countries, pooling and division of the total receipts of the two parties of the agreement. The move was linked by some with M. Briand's conception of Pan-Europe. The Austrian Foreign Minister, Johann Schober, stated unofficially that he considered the union to be one of the most important developments in the history of Post-War Europe. The Austrian press and industry approved the plan. The *New York Times*, commenting editorially on the protests from France and other sources, suggested that it would be well for people outside the suggested union "to leave off their horrible imaginings about its consequences and possess their souls in patience until they see how the thing works."

Czechoslovakia.—Dr. Matušek, Minister of Commerce, declared on March 23 that the proposed Austro-German commercial treaty would be contrary to the treaty of Versailles and the Geneva protocol of 1922. "I am further convinced," he added, "that it is a demonstration by Dr. Curtius, German Foreign Minister, against the National Socialists." The Czech Government parties entered an interpellation in the Senate asking Dr. Beneš, the Foreign Minister, for the fullest information on the

new agreement. The German Government parties declined to sign the interpellation.

France.—With the budget dispatched to the Senate, the Chamber turned back to the Oustic bank scandal, which had been consigned to a committee several months ago, to investigate the charges of complicity involving a number of Government officials. The report of the committee, when presented in the Chamber, recommended trial of four officials: former Minister Justice Raoul Péret; René Besnard, former Ambassador at Rome; and two former sub-secretaries, Gaston Vidal and Albert Favre. The Chamber adopted the report, recommending that the trial be held by the Senate. The matter awaited action at the hands of the latter body.

Germany.—The reactions to the announcement of the projected customs union between Germany and Austria were pronounced in Government circles as generally good, despite the alarm of some few nations. It was said that therefore Germany was considering the larger aspects of the plan in its possible development into a realization of M. Briand's ambition of a United States of Europe. That Germany has a conception of its own about how this Pan-Europe plan may be realized was evident from the demands of Herr von Simson, delegate to the Paris conference, that Russia and other European States which are not members of the League of Nations should be admitted to discussion of the economic affairs of the Continent on terms of absolute equality with League members. At the same time in Berlin, Chancellor Heinrich Brüning and representatives of German industry decided to invite the Russians to report in the German capital for parleys on trade relations. It was reported that the official Soviet radio station declared that inasmuch as execution of the five-year plan required the support of foreign industries, a prospect was reopened by more active trade relations with Germany. The announcer added a provision that Germany be prepared to remove tariff barriers for Russian goods and make increases in the line of export credits.—Hermann Mueller, Socialist leader and twice German Chancellor died on March 19. Herr Mueller was fifty-five years of age and had been identified with the German labor movement since 1898.

India.—That delicate balance upon which the peace of India hangs was temporarily disturbed by the execution of Bhangat Singh and two other young men at Lahore on March 23. The three were found guilty of the murder of a British officer and of hurling a bomb into the Legislature last April. Appeals for a commutation of sentence were rejected. Mahatma Gandhi declined to join in an appeal. As a result, the young extremists of the Nationalist party organized demonstrations against the Government and openly attacked Gandhi. General strikes of sympathy were carried through in many places. The most serious disorders were at Cawnpore; these

Oustic
Committee
Reports

Pan-Europe
Conception

Customs
Union

Treaty
Reactions

Menaces to
Peace

began with demonstrations in memory of Bhangat Singh and ended with a Moslem-Hindu riot. About fifty were killed and more than 200 were wounded. Mahatma Gandhi's leadership was challenged on this issue, and also on his agreement with the Viceroy, Lord Irwin. Further meetings, in preparation for the continuation of the Round Table conference, both in India and London, were held between the Viceroy and Government members, representatives of the Indian Princes, delegates returned from the London conference, and Mahatma Gandhi. Committees were organized to draw up programs on the federal structure of the new Constitution, federal finance, etc. According to Gandhi, the most difficult and the most important problem awaiting solution was that of an accord between the Hindus, Moslems, and Sikhs. He held that this matter was purely domestic and not for settlement by the British authorities.

On March 27, the delegates to the annual All-India National congress began their sessions at Karachi. Upwards of 6,000 delegates were in attendance. Fear was felt that the extremists would attempt to prevent any agreement with the British authorities and to destroy Gandhi's influence. The principal agenda before the Congress were said to be: ratification of the truce agreed to by Lord Irwin and Gandhi; a settlement of the Hindu-Moslem differences; election of delegates to the next Round Table conference; the question of Burmese independence; the definition of national aims and of methods of picketing, etc.; and a demand for the release of all political prisoners.

Ireland.—An official report was issued by the Censorship Board upon the completion of its first year's work. This report brings up to date the details mentioned in this column in the issue of March 7. During the year, the Board forbade the circulation of sixty-six books and fourteen periodicals, including newspapers. In only two instances was the ban on periodicals made permanent; one of these was an English newspaper, and the other an American physical-culture magazine. Of the books forbidden, most were of English origin; only one Irishman, Liam O'Flaherty, had a book banned. Local library committees, however, condemned a larger number of books than the national Board. Despite the fact that, on an average, five books a month were banned, the Censorship Board was severely criticized for its leniency. Public opinion was highly incensed over a recent book review published in the London *Daily Mail*. A passage in it was denounced as blasphemous and Acts of Reparation were recited publicly in a great number of churches.—The Film Censorship Board also made public its report for 1930: 1,371 dramatic pictures were submitted; of these, 157 were rejected completely, and a large number, unspecified, were passed after the deletion of objectionable parts.

Jugoslavia.—Two years of the dictatorship have passed without any foreign loan being obtained except one of

\$22,000,000 in 1929 from the Swedish Match Company in exchange for the match monopoly. Stringency of foreign conditions was said to be the difficulty. On the other hand, considerable American investment was reported, such as the Standard Oil, the International Service Company, three American road-building companies, several mining companies, etc. The recent bombings in Belgrade were said to have been inspired by a desire to prejudice negotiations now under way for a new Yugoslav loan.

Mexico.—The United States Department of State gave out, on March 24, the latest figures on Mexican immigration to the United States. These figures show the monthly average of 257 for this year, as compared with 4,848 for the year 1927-28. The year 1930 showed that visas were given to only 12,352, as compared with 77,162 in 1927; 58,456 in 1928; and 39,501 in 1929. The American Government attributed the decrease to stricter application to the general immigration laws and implied that no further legislation against Mexicans was required. Others, however, added the factors of the religious peace in Mexico which caused great emigration in 1927, the depression in the United States, and the violent anti-American agitation at present going on in Mexico.

Peru.—More than 200 soldiers, belonging to the Fifth Infantry Regiment, were killed on March 24, when they mutinied against their officers and attempted to storm the Government Palace. The attack was made through the streets of Lima and resulted in much property damage. The effort of the insurgents, as reported, was the overthrow of the Provisional Government of Samanez Ocampo. The origin was at first believed to be Communistic, but was later laid merely to the presence of agitators who aroused the soldiers, mostly Indian and half-breed conscripts, by flattery and praise of their martial exploits.

Russia.—Spring sowing was reported to have begun in Northern Caucasus and Southern Ukraine after a delayed start owing to cold weather. A record crop of 100,000,000 acres of autumn-sown grain, mostly wheat, was hoped for. The collectivization drive for the industrialization of agriculture was reported to be progressing, with 10,000,000 peasant holdings now collectivized in the whole Soviet Union, or forty per cent of the total. Oil production of the Grozny oilfields in Azerbaidjan near the Caspian Sea was reported to have exceeded the quota set by the Five Year plan by fourteen per cent. The weakest points in the progress of the Five Year plan were still felt to be transportation, which was doing only about seventy-five per cent of its daily quota; coal production, which was running about fifty-three to fifty-seven per cent, and steel production. A possible relaxation of the drive might be expected in the near future, in view of the reported signs of over-fatigue in the rural districts. The optimistic expectations, as to extensive Ger-

Foreign
Loans

Emigration

National
Congress

Book and
Picture
Censorship

Soldiers
Mutiny

Spring
Sowing

man credits, which had been raised by the recent visit to Moscow of a group of eighteen German industrialists, had not yet been realized. The German Government was still showing great caution in endorsing any increase in that line.

Spain.—Following the court martial of the Jaca rebels, the trial of the civilians who signed the revolutionary manifesto last December opened in Madrid on March 20.

Rebels
Sentenced

At the start, the prosecution asked for the maximum penalty of fifteen years' imprisonment, but later reduced the demand to shorter terms. The defense based its plea on the theory of the "Constitutionalists," that the King's acceptance of the De Rivera dictatorship in 1923 did not merely suspend the Constitution for a temporary emergency, but definitely abrogated it, and that no attempt to establish a new form of government could be punished under the present regime. Testimony for the defense stressed the fact that the conspirators had planned to spare the lives of the royal family and the officials of the Government "if they acquiesced in the new order," while the prosecution pointed to the threats of death to all opponents, contained in the manifesto. On March 23, each of the six prisoners, including "Provisional President" Alcala Zamora, received sentence of six months' imprisonment. All were, however, at once admitted to parole.

On March 23 came the publication of the royal decree restoring all constitutional privileges suspended during the riots that preceded the fall of the Berenguer Government in February. This decree was in accord with the requirement of three weeks of the fullest liberty to precede the municipal elections scheduled for April 12. The Government, however, made it clear that it would continue to maintain peace and oppose riots and violence by the use of the ordinary police and the Civil Guard. Student riots recurred in Madrid and elsewhere, and agitators attempted to force postponement of the elections by new disturbances.

Guarantees
Restored

Vatican City.—A decree of the Congregation of the Holy Office, issued on March 21, dealt specifically with the questions of eugenics and sex-hygiene teaching, already referred to in the Encyclicals "Divini Illius Magistri" and "Casti Connubii," on the Christian education of youth and on Christian marriage. The complete text of the decree was not yet available. It will be recalled that the Holy Father treated both questions in the respective Encyclicals under the head of a false and dangerous naturalism, and insisted on the value of the supernatural aids offered by the Church in coping with problems of sex.—On March 19 the Vatican radio station was used to broadcast an invitation to Catholics all over the world to take part in the commemoration of the fortieth anniversary of the publication of Pope Leo's Encyclical "Rerum Novarum," on the condition of the working classes. All were invited to share in the international pil-

grimage which will culminate in the celebration at St. Peter's on May 15. The broadcast was made in more than a dozen languages, including Latin and English.

League of Nations.—Both the British and the French Governments expressed, in statements made in Paris on March 25, anxiety as to the compatibility of the Austro-

Austro-German
Treaty

German customs-union treaty with Austria's agreement with the League of Nations as defined in the protocol of October, 1922. The British communique, mentioning the conversation that had taken place between Mr. Henderson and M. Briand, Foreign Ministers of the respective Governments, stated the matter would have to be referred for study to the League Council at its meeting in May. The French Foreign Office maintained that the project in question should not go any further until the Council had given its opinion. In response to inquiries made by Eric Phipps, British Minister to Austria, Foreign Minister Johann Schober said that the Austrian Government was convinced that the agreement stood well within the terms of the Geneva protocol. Austria had no objection to the examination of the document from a juridical standpoint. "The Austrian Government believes, however," he added, "that examination of the agreement from a political standpoint is not called for in view of its purely economic character. The Austrian Government does not plan any *fait accompli*." A similar answer, in response to a similar inquiry by the British Minister in Berlin, was made by Chancellor Bruening of Germany. Soviet comment on the treaty combined anxiety at the apparent consolidation of German capitalism with revival of old hopes as to a possible Italo-Austrian-German union against the Soviet Government's chief causes of apprehension, Great Britain and France.—The "committee on organization" of the Commission of Inquiry for European Union met in Paris on March 24. An extensive agenda was scheduled.

The Literary Editor of AMERICA, Francis Talbot, has written a set of five dramatic Resurrection Scenes, the first of which, "The Third Day," appears in this issue. Next week, the fourth in the series, "The Breaking of the Bread," will be printed. The acting rights of these scenes are reserved, and may be secured from the editor.

Hilaire Belloc will next week contribute his monthly article. It is called "The New Paganism" and with the usual Belloc clarity distinguishes the Old from the New, much to the advantage of the former.

In connection with the forthcoming celebration of the fortieth anniversary of the publication of Leo XIII's Encyclical on the Condition of the Working Classes, the Editors will shortly have an important announcement to make.

Extra copies of this week's feature, "The Way of the Cross," separately printed, may be secured at the price of ten cents from the business office of AMERICA.

AMERICA

A-CATHOLIC-REVIEW-OF-THE-WEEK

SATURDAY, APRIL 4, 1931

Entered as second-class matter, April 15, 1909, at the Post Office at New York, N. Y., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on June 29, 1918.

WILFRID PARSONS
Editor-in-Chief

PAUL L. BLAKELY
JOHN LAFARGE

FRANCIS X. TALBOT
CHARLES I. DOYLE
Associate Editors

WILLIAM I. LONERGAN
JAMES A. GREELEY

FRANCIS P. LEBUFFE, Business Manager

SUBSCRIPTION POSTPAID
United States, 10 cents a copy; yearly, \$4.00
Canada, \$4.50 - - - - Europe, \$5.00

Addresses:

Publication Office, 461 Eighth Avenue, New York, N. Y., U. S. A.
Telephone: Medallion 3-3082

Editors' Office, 329 West 108th Street, New York, N. Y.

CABLE ADDRESS: CATHREVIEW

Stamps should be sent for the return of rejected manuscripts.

The Stone Rolled Back

IT is a commonplace of the ascetics that all who follow Christ must walk the road to Calvary. For some the journey is long, and for all it is weary, since all carry their cross. Now and then some chosen soul passes almost from the cradle to Calvary, and in one intense period his course is completed. The early annals of the Church tell us of mere babes who confessed Christ lisping, and the Middle Ages flowered with little children who after a few years in this vale of tears went to Heaven to make their Father's house happier by their laughter. Our own days have seen the Little Flower of Carmel, a loan from Heaven for a brief moment, to teach the world the value of simplicity, humility, and penance. And how many homes are a shrine for the little one who remained just long enough to let us learn to love him, and then left, to love us more dearly, and to intercede for us with His Father and ours, and to beckon us onward and upward to our home where he waits for us!

But for most of us an all-wise Providence has ordained a long road and a lonely road to Calvary. Not for us is the sharp quick sacrifice, and then a flaming entrance into the Kingdom of God, as the trumpets ring out from the battlements, and all the hosts of Heaven stand at attention to do honor to their new comrade. Our lot brings with it weariness and doubt, with many failures and few victories, and years when the eye of faith is troubled, and can see nothing but a great stone that bars the way. Who shall roll it away? If it be not rolled away, how can we continue?

Many of us go through life, to our loss and to our frequent distress, with the inchoate faith of the three holy women who went out very early in the morning to anoint the body of Jesus Christ Crucified. They had not forgotten the promise of His Resurrection, but they had seen Him die, and they walked to find a Christ conquered by death. The hope that He had risen they dared not entertain, and their fears all but conquered their love. If they could do no more, they would prepare His Crucified Body for burial, and then, giving Him all that they

could of love's service, return in silence to their homes. Of the glory of a Resurrection, they thought not at all, and their concern was the great stone that had been set against His monument in the garden where He had been laid.

Life would be happier and braver, if we could remember that we are the brethren of a Saviour who lives, and lives forever. He died for us on Calvary, but death had no power over Him, and the grave in the Garden had no victim. Jesus Christ the same, yesterday, today, and for all eternity, lives to make intercession for us at the right hand of His Father, lives to walk with us along the road to Calvary, lives to hearten and to encourage us, to lift us up, when we fall, to stand with us as we suffer, to sustain us when we die, to call us from the tomb to reign with Him. There is no death, for He has conquered and in His conquest, we too have overcome the hand of death.

Looking to Calvary as we walk along the road, let us lift our eyes, and beyond the hill with the cross prepared for us, see the radiant glories of Easter Day. Praise to His Holy Name! Whatever the years may bring us of joy or sorrow, of sickness or health, of honor or disgrace, let us walk with Him, with joy in our eyes, and in our hearts a confidence in His love that will not let us fail. For the stone is rolled back. He is at our side. Of what shall we be afraid?

Bananas Per Capita

SOME weeks ago, the Government published figures which purported to show the per capita wealth of this country. Statistics of this kind have their value; at least they give employment to the statistician and to the printer; usually, however, they are far from the reality. Thus these Government figures assign to every man, woman and child in the United States a very comfortable sum, slightly in excess of \$2,000. That is not a prince's ransom; still, when every member of the family is worth \$2,000, the howl of the wolf at the door should be an unfamiliar sound. But it is not. Statistics kill no wolves, and fill no empty stomachs.

The State Industrial Commissioner in New York, Miss Frances Perkins, is continually coming across cases of men and women out of employment who have not so much as 2,000 cents. She found, for instance, one group of eight girls whose combined budget for food was ten cents per day. With this money, they purchased five bananas, which they divided into eight equal portions. Experience had shown them that bananas gave more satisfaction than ten cents' worth of any other food. The per-capita valuation of these girls may have been \$2,000, but all each was able to spend for each meal was a sum which could purchase one-third of one-eighth of five bananas, or about four mills and a half.

There is not much comfort in reflecting on our per-capita wealth. What most of us look for when our pockets are empty is a kind of wealth that can be exchanged for food, clothes, and shelter. That is the sort of wealth which a majority of Americans lack, or have only at in-

tervals. They live on a daily ration of one-third of one-eighth of five bananas, and the reflection that this is the wealthiest country in the world.

Russia has probably adopted the worst of all possible ways of equalizing wealth. But unless we begin to think of some way of abolishing per capita in favor of actual wealth, we are preparing the ground in this country for a revolution compared with which the Russian atrocities will appear as mild as the jokes of the new curate at a tea party.

Why Not Try Religion?

LAST week a group of prosecuting attorneys met in Chicago to discuss ways and means of checking the growth of crime in this country. After listening to a number of gloomy reports, the officials decided to form an organization to promote better legislation and to "mobilize public opinion in consistent and unfailing support of this legislation."

The purpose of this organization is not notable for novelty. Unless we are greatly in error, it has been spoken of from time to time, ever since legislatures began to enact statutes, and men began to defy them. Of more interest, possibly, is the epitome of a report submitted by Edward J. Goff, a prosecutor of long experience in Minneapolis.

In spite of the fact that we have about 5,000 prisons and more prisoners than Russia, "life and property are more unsafe than in any country in the world." But our most dangerous criminals simply refuse to go to jail. Last year, reports Mr. Goff, there were 9,000 murders in this country, but only 4,500 arrests for these murders, and only 750 convictions. Quoting the figures furnished by the National Surety Association, Mr. Goff asserted that crime costs the citizens of this country at least two billion dollars annually. This sum will probably increase, since "the army of crime numbers 500,000 and is increasing twenty-five per cent annually."

With "Mr. Page, of Kansas City," who, according to the Associated Press, "doubted the wisdom of more legislation," we think that the steady growth of crime in this country calls for measures which as yet have not been given a fair trial. Hitherto we have relied on more legislation, and on educational establishments operating on the assumption that no school should teach any child religion or morality. After ninety years, we find that we are the most criminal country in the world. As a remedy against crime, more legislation is worthless, and secular education is a most dismal failure.

Speaking in New York some weeks ago, Rabbi Abba Hillel Silver, of Cleveland, said that our schools give too much attention to the pupil's economic success and too little to his moral training. "Hence many Americans are anxious to see some form of religious and moral instruction introduced into the school system of this country."

The remedy is worth trying. As long as we omit religion and morality from the training of our young people, we shall continue to lead the world in crime. Our pre-eminence is secure.

A National Scandal

THE approval of contraceptive methods by the Federal Council of Churches as "valid and moral," is a most signal and melancholy proof that Protestantism in this country has abandoned all attempt to function as a religious and moral force. Indications of this breakdown have been rapidly accumulating for the last quarter of a century.

In the popular mind, modern American Protestantism stands for three things. The first is Prohibition. The second is divorce. The third is approval of birth control.

In view of the fact that Protestantism has flourished in this country for three centuries, the sum of its achievements in the field of religion and morality is considerably less than nothing. A religion which falls into a frenzy when confronted by a harmless glass of beer, but smiles with complacency when asked to countenance divorce, which destroys the home, and certain vile practices which not only make homes impossible, but degrade womanhood, and promote sexual promiscuity, is most certainly not a religion based upon the principles of Jesus Christ. Nor is it a force that can do much to purify society.

It is not with pleasure that we point out the religious and moral collapses of practical Protestantism. Many of us can still recall the old-fashioned Protestants of our boyhood, who despite serious aberrations from the canons of revealed religion, still revered not a few of the fundamental dogmas of Christianity. From the report of the Federal Council of Churches, approving the use of contraceptives, they would have turned in horror. They would have condemned it, not only as an approval of courses which facilitate promiscuity, but as a base and craven abdication of the truth that what professes to be religion is blasphemy, when it abdicates its mission to point out with authority the paths of self-control which lead to salvation.

These Protestants of an older day recognized that even the heaviest burdens could be carried by any man who would cooperate with God's grace. To religion they looked for counsel and for a support not to be found elsewhere. They understood the need of self-control, and they knew well that there was no place in the Kingdom of God for the man who instead of meeting a hard duty bravely, evaded it by practices which for self-control substituted self-indulgence. They would have subscribed to the comment made on the report by the Rev. F. H. Knobel, president of the Lutheran Church in America, who warned "true-hearted men and women against the surrender of themselves as tools for unholy purposes," and pointed out that "the present agitation occurs at a period which is notorious for looseness in sexual morality."

To this looseness, the Federal Council of Churches has most regrettably surrendered. It admits that "serious evils, such as extra-marital sex relations, may be increased," should the policy which it recommends "as valid and moral," be adopted. Admitting that "the grace of God is sufficient for those who are conscious of a difficult and high vocation," it asserts in substance that to refrain from the use of physical devices and chemical

nostrums indicates a vocation so high and difficult that few are called to it.

In other words, it preaches a gospel of despair which necessarily ends in a gospel of self-indulgence. For it counsels men and women to seek the solution of their marital problems not in prayer at God's altar, but in advice given by "established clinics or health centers." This is not religion. It is not even common sense, for the Council itself concedes that "our present knowledge of birth control is incomplete." This incomplete knowledge, however, the Council deems of higher value than those ideals of self-restraint, which, founded on the teachings of Jesus Christ and on the constant tradition of the Christian Church, can alone sanctify the home, and preserve the foundations on which civilization rests.

No more pitiful and craven surrender to the loose sex morality of the age, to quote Dr. Knubel, could be imagined. But the offense of the Federal Council of Churches does not stop here. In approving a device calculated to promote immorality, the Council takes occasion to deny the most fundamental principles of the Christian revelation.

"Moral Degradation and Disaster"

NO doubt the Council's report could have been signed by some physicians who have abandoned Christianity, and who now regard man as a mere animal, differing in degree, but not in kind, from the beast of the field. That it is approved by the profession as a whole is not to be taken for granted.

Few physicians will agree with Heywood Broun, and other widely read columnists, that here we have a question that is wholly medical. Man has duties in the spiritual order, as well as problems that are social or economic, and the wise physician will recognize that fact. No physician who knows his art will treat a patient as though he were a guinea pig, a stained tissue, or a bacilli culture. To do that, is to subtract considerably from the value of all therapeutic measures, if not to destroy them. Man and his problems cannot be divided into compartments, each with its label, so that one is designated "economic," another, "religious," a third, "social," and a fourth, "moral." Were that true, life indeed would have few problems.

In point of fact, not even the extremest protagonists of contraceptive measures claim to deal with a problem that is wholly medical. On the contrary, their chief arguments are based upon what they consider to be social, economic, or humanitarian grounds. On their side, Catholics will assert that when there is question of a concrete human act, they are entitled to ask whether it be in conformity or in contradiction with the canons of right reason and good morals.

Medical science, as such, cannot answer. The act must be assessed by recourse to ethical and religious standards, and in the practice of his art the physician must be ruled by the decision there given. He is no more at liberty to disregard that ruling than the lawyer is free to set aside the limitations established by justice and charity. He cannot sever his personality and his responsibility, so that

he is free to do as a physician what he is forbidden to do as a man.

To the Catholic, and to all men of trained minds, these reflections are obvious, and are here repeated only as an offset to the smart paragraphs featured by the press since the publication of the Council's report. To the mind of these paragraphers, the medical profession is restricted by no laws, human or Divine, in promoting practices which some of its members consider proper. But they have confused the ethical members of an ancient and honorable profession with those slimy creatures generally stigmatized in this country as "quacks." What the medical profession in this country thinks of birth control can be gathered from statements such as that issued a few days after the Council's report by Dr. William Gerry Morgan, president of the American Medical Association.

"I read in this morning's press, with regret and surprise," said Dr. Morgan, "of the action taken by the Council of Churches. I cannot believe that any considerable proportion of the 23,000,000 individuals making up the membership of the twenty-seven American Protestant churches will indorse the findings of that Council." And in language that cannot be misunderstood, Dr. Morgan adds his condemnation of "the habit of thwarting nature."

If this social practice were to be universally indorsed and adopted, it would open the door to unbridled dominance of the basest passions, and give license to the most widespread physical abuses.

To establish the habit of thwarting nature is, in the long run, a dangerous practice, and invariably leads to moral degradation and disaster. It would strike a death blow to self-control and to the dominance of the home. The arguments in favor of birth control are subtly and seductively given to self-indulgence and selfishness.

I trust that the voice of the leading and thinking men and women of this country will be promptly raised in protest.

It is our belief that as an interpreter of the mind of the medical profession in this country, Dr. Morgan is a more reliable spokesman than Mrs. Margaret Sanger.

The Catholic Medical Guild

THE prompt and vigorous attack on the Federal Council's pronouncement on birth control by the Catholic Physicians' Guild, of the Bronx, recently founded by the Rev. Ignatius W. Cox, S.J., of Fordham University, once more emphasizes the value of these professional associations. Men are men before they are physicians, and Catholics must be Catholics in the practice of their several professions. Catholic Guilds will aid in giving us more skilled and more honorable members of the various learned professions, as well as Catholics thoroughly instructed in the doctrinal and moral principles of the Church.

It is to be hoped that the work begun by Father Cox in New York will be emulated in other cities. Catholic physicians are fairly numerous in all the larger centers, but in very few places are they organized as a group. The value of the Catholic Medical Guild is better understood in France, Belgium and Great Britain than with us. The coming of the day in which men, professing to speak for the Christian religion, approve practices which promote the vilest immorality, should stimulate the formation of Catholic Medical Guilds throughout the country.

Wells' "Science of Life"

FRANCIS P. LEBUFFE, S.J.

THE novelist, H. G. Wells, this time in collaboration with his son, G. P. Wells, and Julian S. Huxley, has published another epitome, "The Science of Life," which bids fair to set people talking much as did his "Outline of History." The purpose of the "three modest writers" (p. 1470) is clearly defined (p. 4):

The triplex author claims to be wedded to no creed, associated with no propaganda; he is telling what he believes to be the truth about life, so far as it is known now. . . . But no one can get outside himself and his book, like its predecessor ["The Outline of History"], will surely be saturated with the personality of its writers.

This article might end right here, as any reader who knows H. G. Wells' mental make-up can readily judge for himself how the book reads. Yet it seems wiser to throw this "saturation" into precipitate so that all may see clearly what sort of book it is.

First, let it be remarked that space forbids a detailed analysis, especially of the mass of "scientific" data. Suffice it to say that the "triplex author" is openly and avowedly committed to evolution from amoeba to man (p. 317):

Does man come into this process of Evolution or is he in some strange way outside general biology, following laws of his own? We will show that there is no exception in his case. We hope to show the reader convincingly that Evolution is the form of all life in time, man and his acts included. Evolution is, in fact, the life process.

About the facts, both real and supposed, and the proofs of Evolution no refutation will be attempted here. Nothing new is advanced. An over-eagerness to seize upon every missing link is evidenced, as when mention is made (p. 799) that "quite recently a photograph has been published of what purports to be a further stage in their [monkeys'] evolution—a New World monkey from Venezuela, which it seems has lost its tail and attained an unusually large size." If the authors are referring to the discredited *Ameranthropoides Loysi*, this is a perfectly worthless proof (cf. Sir Arthur Keith, *Man*, August, 1929, No. 100, pp. 135-6), and should not have been mentioned in a book for "Mr. Everyman," even with the guarded reservations which follow (pp. 799-800). Neither is proper "scientific attitude" preserved when no least mention is made of Hrdlicka's position that Neanderthal man is truly *Homo Sapiens* (AMERICA, November 10, 1928).

Again, space does not permit quarreling with statements like the following: "Today there is no denial of the fact of organic evolution except on the part of manifestly ignorant, prejudiced and superstitious minds" (p. 426).

But the objection to these volumes is on principles more pervasive and absolutely fundamental. The book is utterly naturalistic and scant respect is had for matters that should be sacred to "Mr. Everyman" for whom the volumes were written.

Mr. Wells and his confreres worship the great god "Science" and pay unremitting homage to its high priest, "the scientific attitude of mind." He and they are entirely test-tube-, micrometer-, space-time-minded, and, provided some sort of "scientific" apparatus and "control" has been employed, are inclined to be at least a bit tolerant. Thus all "metapsychics"—clairvoyance, table-tapping, telekinesis, etc.—are treated considerably, even when, as in the case of materialization and ectoplasmic phenomena "we have a right to incredulity," for "so by degrees the grain, whatever there may be in this matter, will be sifted from the mass of chaff" (p. 1431).

Why this tolerant attitude? Because (p. 1432) "'Impossible' is a word scientific men should never use. 'Highly improbable' is as far as they are ever justified in going."

Indeed! $2+2=5$ is only "highly improbable"? Further, despite this assertion, to the triplex author every fact of the spiritual and supernatural order is "impossible." There is no soul, there is no survival after death, etc.

The authors seem to try to abstain from any straightforward attack, though they are fond of the word *superstition* and there are at least implicit misrepresentations of traditional doctrines and assertions that are flatly contradictory thereof, e.g., predestination and free will (p. 1271), "the theory of Body-Soul-Spirit" (pp. 1411-1413), future life (pp. 1396-7), possession by evil spirits (p. 1348), mysticism (pp. 1349-1351, 1407), sin (pp. 1442, 1450), the origin of religion (p. 1452). An occasional aside like the following grates on the Christian reader (pp. 1401-2): "A commandment, omitted strangely enough from the Ten delivered at Sinai, has become the dominant one for the new world: 'Tell the Truth, Hide nothing.'" At times there are slurs on religious matters as, for instance (p. 1312):

The Indian snake charmer knows that if a cobra is suddenly grasped behind the head and pressed on the back of the head when it is in the "threatening attitude" it becomes cataleptic and wax-like; it would seem (Exodus vii), that these facts were known to Aaron and to Pharaoh's sorcerers.

Evolution is not haphazard and "is very far from being all progressive; but it is shot through with progress" (p. 792). However, there is no purpose back of the universe and all this "progress" can be accounted for "on ordinary biological principles" (p. 793):

Variation is at random. . . . Once we realize this, we must give up any idea that Evolution is purposeful. It is full of apparent purpose; but this is apparent only, it is not real purpose. It is the result of purposeless and random variation sifted by purposeless and automatic selection (p. 641).

It has at least the possibility of becoming purposeful, because man is the first product of Evolution who has capacity for long-range purpose, the first to be capable of controlling evolutionary destiny. Human purpose is one of the achievements of Evolution (p. 642).

Like Topsy, it all "just happened," and incidentally,

just incidentally, if there is no purpose, there is no Purposer. That there is no God, is written large over this "scientific" epitome.

Of course there were no "first parents."

Adam and Eve die hard. People are still apt to talk of "the first man and woman" and to discuss the claims of this or that restricted region to be "the cradle of mankind." They imagine, one supposes, a particular couple of some species of sub-man suddenly discovering themselves "different" and starting out upon a new way of life. "Let's found a new species, my dear," is the note of it (p. 1439; see also, p. 796).

Splendid "scientific" poise of expression, to be sure; and "scientific" accuracy of statement, too, as "people," that is, millions of Christians, "are still apt" to talk thus, since oneness of parentage lies at the very core of many of their pivotal beliefs.

Again, since the cortex explains all mental life (p. 1304), mind and body are one thing:

We are asserting, contrary to such pre-scientific notions as re-incarnation, or the idea that a waiting soul somehow slips into a body when the body has reached a certain stage of development, that soul and body are both aspects of one whole, the mind-body, the living human being, who is always different from every other individual human being (p. 1386).

To regard a conscious being in this fashion is quite incompatible with the older idea of him as a "soul" imprisoned in a "body" . . . He is not mind *and* body, but body and mind in one. Body is one aspect of this unity, mind is another (p. 1276).

All this leads the triplex author into a frank statement which shows clearly how the book is "saturated with the personality of the writers" (p. 1277):

This conception of the body in space among objective things and consciousness which apprehends space but does not seem to occupy it, as being merely two distinct and infusible aspects of one substance, one mind-body, is called and has been called since the time of Spinoza, Monism . . . it dominates the thought of the three-fold author of this present work.

The questions of sex are just questions of biology—nothing more—and "the individual has first to make up his or her mind about physical sexual gratification. . . . All these are private questions, for which no general rules apply" (p. 1497). Sterilization—for which "there is a pressing need . . . in the Atlantic communities"—is commended (pp. 1467-8). Birth control is approved (pp. 1406, 1465). In fact, after some advice and direction is given in the text, one of the few footnotes in the entire two volumes is added to p. 1406 referring to certain books for further information on birth control. The question of human breeding is about on the breeding-farm level and speaks for itself (p. 503):

A rather grim Utopia might be devised in which for some generations, on the pattern of East and Jones' maize, inbreeding would be made compulsory, with a prompt resort to the lethal chamber for any undesirable results. A grim Utopia, no doubt, but in that manner our race might be purged of its evil recessives for ever.

It might be well in passing to note that if sexual curiosities "have been labelled for ages with such words as 'dirty' and 'filthy'" (p. 1404), it is because dirt is "matter out of place." All that pertains to sex is good in itself and in its proper place, but becomes "dirty" when it is "out of place."

Survival after death is not "highly improbable," it is "impossible."

The idea of any sort of individual immortality runs flatly counter to the idea of continuing evolution (p. 1434).

It is interesting and plausible to argue that the individual life of the larger animals, the soma, is a sacrifice of physical immortality in exchange for power and achievement. . . . Like Faust it has sold its immortality in order to live more abundantly. . . . In a man what remains of the immortal germ-plasm is a mere scrap of material hid in his body. . . . He sees, he hears, he thinks, he puts things on record, stores resources, marks dangers and prepares a path for his sons. . . . He uses himself up, but gloriously. . . . For the individual there is a time for work, there is a time for rest, there is a time to go (p. 551).

Why then does man exist?

The body-mind of Mr. and Mrs. Everyman is the outcome of a vast process of evolution and it exists now—so far as we can say it exists for any purpose at all—to try out its distinctive possibilities to the utmost and to reproduce and multiply its type (p. 1397).

Our sense of the supreme importance and unbreakable integrity of our "selves" is, in fact, a dominating delusion with great survival value (p. 1408).

The ignorance of the past in philosophy and theology is quite complete—as anyone conversant with H. G. Wells would expect—but it becomes ludicrous in Book viii, ch. viii, §§ 4, 5. The "triple author," who has been careful enough to get acquainted with other systems and methods, is persistently blind on all that is traditional. Before any one of the three writes another book he ought, in "scientific" fairness, to take time out to read a few elementary books on scholastic philosophy and theology. However, since test tubes are not used to ascertain the effects of Baptism nor micrometers to measure the soul, it is to be doubted whether these gentlemen would understand what they were reading.

It is unfortunate that the work of Wells-Huxley-Wells is thus thoroughly tainted, as there is much data packed therein and in readable form. If Mr. Wells had only the faintest idea of truth, what an upbuilding force his pen would be! But Naturalism and Monism are written large over the whole work: Man is just a high-grade Primate; he has no Creator; he has no soul; "there is a time for work, there is a time for rest, there is a time to go." Go where? Out, as a lamp.

Canterbury and Palestine

H. C. WATTS

THE Holy See is perturbed, according to an Associated Press dispatch from Rome, because J. P. Morgan is accompanied on his yacht voyage by a guest. The guest happens to be the Archbishop of Canterbury, who is recuperating from a long illness. And the Vatican, fearful that the appearance of the Anglican prelate might be interpreted as an Anglican bid for possession of the Holy Sepulcher, is said to have made representations to the British Government regarding the situation that might be created in Jerusalem by the visit of the Archbishop.

Further, so the agency dispatch says, if the Archbishop of Canterbury were to visit the Holy Sepulcher, it would be necessary to receive him with full honors, and so a precedent might be created.

All this, so the news report states, has been learned

unofficially by "Vatican circles"—whatever they may be. But the situation, as envisaged above, is so nonsensical, that it is very doubtful whether the Holy See is in the least perturbed because a highly placed Anglican clergyman is recruiting his health in Palestine.

For the truth is that, as regards the Holy Places of Jerusalem, the Anglicans have no standing whatever. The *status quo* that existed before the War still prevails, and nobody has any rights save those that exist by protocol.

Palestine is not a British Colony nor is it part of the British Empire. It is administered under a League of Nations Mandate by the British. And as the official religion of the British Government is Anglicanism, so the official religion of the Palestine secular Administration also is Anglican; which gives a certain kind of social respectability to Anglicanism, but bestows no standing whatsoever as regards the historic Holy Places.

Much to the disgust of Newman and of many Anglicans, who had some respect for the decencies of historic propriety, about the middle of the nineteenth century there was founded, with the collusion of the Prussians, a Church of England bishopric in Jerusalem. The Anglicans have a bishop there, also a cathedral, a chapter, and a college. But the Anglican prelate is styled Bishop *in* and not *of* Jerusalem. So that even under the bribable Turks the Anglicans had no official connection with the historic places.

Nor, since the British have been placed in control of Palestine, has the Anglican Church acquired the least standing in regard to the Holy Places. On two occasions at least in recent years the Anglo-Catholics have gone on pilgrimage from England, only to find that in Jerusalem they have no privilege whatever, beyond a few courtesies offered by the Oriental schismatics. As to securing any rights of possession in the Holy Sepulcher, the Anglicans have exactly as much expectation as the American Methodists.

That being the case, what kind of full honors could be accorded to the Archbishop of Canterbury were he to visit the Holy Sepulcher? Under the Protocol, which regulates everything connected with the Holy Places, the Anglican Primate has no position whatsoever beyond that of a clerical visitor. The guardianship of the Holy Sepulcher is vested in the Latin Catholics (at whose head is the Latin Patriarch of Jerusalem), in the Greeks, the Copts, the Armenians—all Oriental schismatics. Is the Archbishop of Canterbury a Roman Catholic, a Greek dissident, a Copt or an Armenian, that he should be accorded full honors?

And who could accord him such honors were he to visit formally and officially the Holy Sepulcher, which for such an occasion would mean an ecclesiastical entry? To imagine the Latin Patriarch of Jerusalem receiving the Archbishop of Canterbury *pontificaliter* is absurd. And a pontifical reception tendered to the Anglican prelate by either Greeks or Copts or Armenians would bring a speedy protest from the foreign Consuls, who would resent such a breach of the *status quo ante bellum*. And since, if the Archbishop were welcomed privately and informally merely as a clerical visitor, no full honors

would be accorded to create a precedent, in what way could Canterbury be said to make a bid for rights in the Holy Sepulcher?

The celebration of Divine worship in the Holy Sepulcher is permitted only to certain rites, whose status is strictly defined by protocol. The privileged ones are the Latins, i.e., Roman Catholics, dissident Greeks, Armenians, and Copts. The Mandatory Power, that is, the British Government, has no authority whatsoever to permit Anglican rites to be celebrated in the Holy Sepulcher; much less could it confer on the two ecclesiastical provinces of Canterbury and York anything approaching part possession of the Holy Sepulcher.

A few years ago Cardinal Bourne headed the English National Catholic Pilgrimage to the Holy Land. The official Administration accorded full honors to the Archbishop of Westminster because of his high rank of Cardinal of the Roman Church. His Eminence also received full honors at the Holy Sepulcher because he is a Roman Catholic prelate, and Roman Catholics have rights of possession at the Holy Sepulcher. But as Englishmen the Catholics from Great Britain were not accorded any special privileges because their national government is the Mandatory Power.

These things being so, and being in addition perfectly well known at the Vatican, it is difficult—on the authority of a news telegram—to imagine the Holy See indulging in diplomatic hysterics merely because a convalescent Protestant archbishop is headed for Palestine on J. P. Morgan's yacht.

BROTHERS

There were you, and here was I,
Each could but identify
As any casual passer-by.

And should either of us care
Whether joy or grief we share?
Strangers pass us everywhere.

Here was I, there were you,
Growing from the distant view
Till to distance we withdrew.

Single warp and woof were we,
Strands within a tapestry,
Drawn together, neither free.

Passing and repassing, thus,
Life itself had fashioned us
On a loom incredulous.

Human strands that cross each other,
Pausing not to see a brother
As our lives touch one another.

Pausing not to register
Wonderment at what you were,
Minstrel or philosopher.

Pausing not, though you perceive
Similar the strands we weave,
Similarly sons of Eve.

There were you, here was I,
Passing and repassing by,
Brother-strangers till we die.

Till we pass no more, till we
Blend in finished tapestry,
Brothers in eternity.

BENJAMIN MUSSEY.

Catholic Mexico

WILFRID PARSONS, S.J.

THE hamlet of Ayotzingo lies on a slope that flanks the volcano of Popocatepetl. Its name does not appear on most maps, and no roads of any account lead to it. You can reach it in automobile on a mere track across the sandy fields. It has a very old church which is surrounded by the usual yard enclosed by a low wall, and topped by the usual dome and the usual tower. The market place is outside the churchyard.

One Sunday I went to Ayotzingo with Archbishop Diaz to watch him confirm. He confirms three times a week, and one of his assistants told me that since he has been Archbishop he has confirmed more than 84,000 children, all of them, of course, according to the Mexican custom, not more than six months old. The peasants flocked in from surrounding hamlets, and that day the Archbishop confirmed more than 400. When the rocking car arrived near the church, we were met by little children in white who strewed flowers under the wheels; and then by a band of twenty-four pieces played by peasants of a nearby village, as we passed under gaily colored arches of rattan. Skyrockets, sent up by hand, and ending in a loud explosion, were set off pretty nearly all morning and afternoon. I would say that the Archbishop had been received about as a Spanish sovereign would have been met in the olden days in Spain.

But confirmations are hard work, and that about sums up the activities of the Mexican Church nowadays. There is so much to do, after those three terrible years of persecution. Peace brought the problems of reconstruction. It is true that in the cities that I saw, there did not appear to be any general falling-off in practical Catholicism. In one of the Jesuit churches in Mexico City, on the First Friday of February, I saw Communion distributed for a full hour at each morning Mass, and to about as many men as women. On the eve of the Feast of St. Philip of Jesus, a Mexican Franciscan martyred in Japan, and the patron of the Archdiocese, I saw about a thousand men, rich and poor, gathered for a nocturnal adoration that would keep them there all night. This nocturnal-adoration movement is a national one and is organized in very many parishes of the country. One Sunday evening between trains I dropped into the parish church of the town of Acámbaro, in the State of Guanajuato, for the evening Rosary and Benediction. It was crowded with men and women, deep devotion impressed on every action. On a week day in Aguascalientes (which is not to be confounded with Agua Caliente, the gambling town) I stepped into the Cathedral at the end of eight-o'clock Mass. The pews were crowded, men on one side, women on the other; there was an equal number of each. And so it went on. I never visited a church anywhere that I was, but there was a continual come-and-go of devout men and women visiting the Blessed Sacrament and praying before some shrine.

But there is a darker side to the picture. The whole

educational work of the Church is shot to pieces, and has to be begun all over again. A fearful propaganda is active against the Church, especially in the country places where the agrarians are in power and have persuaded the people that the Church does not want them to have the lands or to be prosperous. Vocations are many, but all the seminaries are gone, along with their revenues. The number of priests is limited in all States, according to local ordinances. There are 300 priests for 2,000,000 people in the Archdiocese of Mexico, about the same number for 1,000,000 in Puebla, a much larger proportion in Guadalajara, practically none in some States in the South. The army, always the principal arm of government in a military dictatorship such as Mexico, is officered entirely by Freemasons; nearly all Government officials of the higher classes are also Masons, while in the Department of Education, which touches the Church at so many points, the influence of the Protestants is great and has been since Carranza's time.

There are, then, two aspects to the situation: the national one, in which the Hierarchy and the Apostolic Delegate are directly interested, and the local one, in which the religious and Catholic action of the Church has to cooperate with the forces that are looking to the social, economic, and political resurrection of the country. The political and economic salvation of Mexico is, of course, also a moral problem, for only with a better class of executives, more intent on social regeneration than on personal gain, will Mexico rise out of the economic morass in which it is floundering. It is clear, also, that religious peace can come only with the repeal of the persecuting statutes, in spite of the radical Church haters with which Mexico is cursed, like so many other Latin countries. This repeal is inevitable, it seems to me, for Mexico cannot long hold out against the disapproval of other civilized nations.

As long as these statutes are on the books, ready to be enforced by any petty official who has the mind to do so, the work of the Church will be crippled, and just so long, incidentally, will Mexico be a backward nation. But meanwhile the Church cannot remain inactive, no matter what may be the handicaps. Nor is it. Since the churches are nearly all handed back, the spiritual action of the Church may go on. Baptisms, marriages, first communions, confirmations: indefatigable bishops, and many fine, devoted priests, secular and Religious, whom I met, are equal to them. Catechism is the next work, and layfolk in large numbers are being conscripted for it. Sodalities and confraternities for the fostering of devotion are being laboriously set on foot. For everything had to be started all over again.

The greatest difficulty is lack of priests, and so the very fundamental of spiritual action is vocations and the training of seminarians. I saw several seminaries in pitiful quarters; it would make one weep to contrast them with

the palaces of our own seminarians. The only consolation is that young men who have lived joyously in stern privation will be great apostles later on. It is interesting to know that a certain group of young ladies, who spent their time during the persecution making bombs and cartridges, now devote themselves to procuring burses for the education of seminarians.

Mexico has taken the lead in Catholic Action, "the participation of the laity in the apostolate of the hierarchy," to use the oft-repeated definition of Pius XI. Under the general presidency of Archbishop Diaz, the Episcopate has erected a comprehensive organization, a society of all Mexican Catholics, called *Acción Católica*. This society, whose slogan is "The Peace of Christ in the Kingdom of Christ," and whose feastday is that of *Cristo Rey*, Christ the King, with so many poignant memories for Mexicans, is to be extended over the whole country. It will be made up of four great associations: men, women, young men, and young women. There will be a group of each of these four in each parish, with a diocesan board to control each, and a diocesan committee to direct all in unison. National bodies of officials with offices in Mexico City direct the activity of these four associations. A "coordinating office" in the same city presides over the whole four-headed society of Catholic Action, under a lay President General, named by the Archbishop of Mexico, with the approval of the Holy See.

Side by side with this organization, which is wholly composed of lay men and women, there is a clerical organism composed of "ecclesiastical assistants." Each parish group has one of these assistants, and these form a diocesan college, presided over by the diocesan assistant. The diocesan assistants in turn form a national college of assistants, presided over by the assistant of the central coordinating body. Their duty is to supervise the work in the name of the Bishops, to head off any activity that would hurt the Church or the whole movement, and to supply the incentives of loyalty, generosity, and discipline so essential in the spiritual work of the Church.

The aim of Catholic Action is, in general, the Catholic regeneration of Mexico. It is in no sense political, or even civic, in its functions, though in the long run it cannot but have a profound repercussion in the public life of the country, if only by the formation of an informed Catholic opinion. It hopes to produce lay leaders and lay followers, both a grave necessity in any country, but especially so now in Mexico. Thus it proposes, in Pius XI's words, to

Restore Jesus Christ to his proper place in the school, the family, and society in general; to combat anti-Christian civilization by every just and legal means; to repair the grave disorders of modern society; to re-establish the principle of human authority as the representative of God's authority; to take a special interest in the masses, to inculcate in them the principles of religion, to enlighten their consciences, and to alleviate their sorrows; to prepare a capable, disinterested, and virtuous leading class; and, finally, in a truly Catholic spirit, and by the admirable force of good example, to defend the rights of God in all things, and the no less sacred rights of the Church.

I found the work of organization of Catholic Action going on apace. In Mexico City twenty-one parishes have full-fledged societies. Many other dioceses are going

ahead, I was told. Of course, the young men's association, the "A. C. J. M.," which played so prominent a part in the activities of the *Liga Defensora de la Libertad Religiosa* during the persecution, is already a national organization. The young women's groups struck me as particularly active. This is also a heritage of the persecution, for the Catholic rebellion would have been nothing without the moral and material help given by them. And, besides, the idea of serving under hard discipline is one to which the younger generation takes readily. By the same token, the hardest task is going to be the organization of the older men, though I saw one group of workers in Mexico City which struck me as having great promise. The hardest thing of all, of course, is going to be collecting the necessary means to carry on all this work, for Mexico is desperately poor. Help will have to come from generous people abroad, especially in the United States.

One particularly interesting activity deserves special mention. It is the work being done for university students. There is no Catholic university in Mexico, and it is extremely necessary that Catholic intellectual leaders be formed. Consequently clubs are formed to keep them together. The teaching of the national universities is of the usual naturalistic, even atheistic, type. Catholic young men, who are thus necessarily exposed to it, under penalty of forfeiting their place in the nation, are protected as much as possible in these Catholic university clubs. I came in contact with four of them, each under a separate Jesuit Father. They care for the university undergraduates in general, for the law students, the medical students, and younger boys in the colleges, respectively. Each has its own quarters. The incentive for the younger students is sport, but that of the older and professional ones is the library, study rooms, laboratories, and special lectures by friendly professors to help them in their studies. The last named would seem an original bait by which to tempt American boys; in Mexico, as in France, it is essential. There is a great *esprit de corps* to have as high a general average in grades as possible. The four groups are affiliated to Catholic Action.

The spiritual action of the Church is the salvation of the individual. The purpose of Catholic Action, as distinguished from spiritual action, is the salvation of society, through the work of lay apostles. Those who are undertaking it, under the intelligent and energetic direction of Father Miguel Dario Miranda, have my admiration for their courage. They are attempting nothing less than the regeneration of a nation. They cannot, of course, enter into politics. That is not the province of the Church. Yet ultimately, as I see it, a political action will have to be undertaken, by lay Catholics, if nobody else steps forward, exercising their civic rights. The personnel is there. The rebellion they carried on under such frightful odds is proof that they have the courage. If instead of discouragement, which is natural under the circumstances, they developed a plan of awakening Mexicans to the anomalies of their Constitution, to the need for the moralization of public life, to opposition to military dictatorship, and to other obvious civic improvements, they will have contributed a great step forward in Mexican history.

A
SPECIAL
HOLY WEEK
SUPPLEMENT
OF POEMS AND
WOODCUTS BY
JOHN J. A. MURPHY

AMERICA

A CATHOLIC
REVIEW
OF THE WEEK

APRIL 4, 1931



THE WAY OF THE CROSS

POEMS AND WOODCUTS
by JOHN J. A. MURPHY

THREE STATIONS
FROM HIS SET OF
FOURTEEN



I JESUS IS SENTENCED TO DEATH

Ecce Homo:

Jesus the Christ . . the Son of God . . the Son of Man . . .
prophet of Nazareth betrayed rejected by
mankind, condemned by vindictive Mosaic Law,
stands silently . . alone with humiliation
amid merciless mobs before imperial
Pilate at proud Jerusalem: thorned-aloneness . .
lacerating solitude of desolateness.
Wild injustice leads the scurrilous multitudes:
fierce bigotries assail His firm self-reliance
vile mockeries pelt His valiant muteness, frenzied
death-cries besiege His immortal self-sacrifice.
High Priest Caiaphas shouts "He blasphemes . . . rebel
who calls himself the Messiah, the Son of God."
Pilate: "I find no cause in him. A harmless man,
King of the Jews . . with a kingdom not of this world."
Sly chief priests scream "We have no king but our Caesar!
crucify the blasphemer of Caesar, of God!"
Pilate: "Crucify the prophet . . the sovereign Jew.
I wash my hands, I am innocent of his blood,
the gods witness it is you, you that do this thing."
Jesus is mute. His soul fills with tranquillity . . .
joy-sped darts from His dreaming eyes hold sordid souls
on redemption's everlasting bounteous heart:
this death shall expiate mankind's gross injustice . .
ransom every soul for His benignant Father.
Across absolute death to perpetual peace
drifting dimness of destined hour glows with Love's sheen.

IX

JESUS FALLS THE THIRD TIME

Ecce Homo:

Jesus the Christ . . the Son of God . . the Son of Man . . .
 staggers toward death's high precipitous blackness:
 through limitless sin-malignant maliciousness
 boundless vituperative-black vindictiveness
 where black-pearl sin . . black-opal sin . . black-ruby sin . .
 shatter courage-spirals descending from bright stars
 fidelity's wisdom-crannied immortal brain
 meek magnanimities' ineffable earth-songs,
 black-jackal sin . . black-tiger sin . . black-leopard sin . .
 stalk swift fearless soul-potencies every dawn
 rove intrepid humility's noon-horizons
 slink over calm soul-seeded skies each growing night,
 black-lily sin . . black-spearwort sin . . black-poppy sin . .
 lay sweet lascivious dreams on unblossomed hope
 quiet enmities on torture-hearted kindness
 warm arrogant indolence on exhausted faith,
 black-cherry sin . . black-barley sin . . black-apple sin . .
 manure malodorous muck of black cowardice
 insidious slime of implacable gold-greed
 festering scum of sinister hypocrisy,
 through black down-plunging destinies, uprushing dooms
 curse-conflagrate black-blasphemous immensities
 predatory mortalities' heartless aeons
 where black-oak sin . . black-carob sin . . black-cedar sin . .
 evil-cavalcades fierce with Eden-victory
 hurl sin-tempered lances through His courageous soul.
 He falls. Mob derision sin-scourges His third fall.



XII

JESUS DIES ON THE CROSS

Ecce Homo:

Jesus the Christ . . the Son of God . . the Son of Man . . .
 hangs crucified . . heavy with man's hypocrisy
 heavy with man's intolerance . . hangs deathward.
 Dismas, repentant thief cries "Lord remember me."
 "Yes this day you shall be with me . . in Paradise."
 Merciless hoots brutal curses ferocious taunts!
 His love flashes through darkling death-visions, startles
 proud creation, flings death-benisons at rancour:
 "Father forgive them for they know not what they do."
 With death-blood dripping to mortality's wan seeds . .
 dolorous eyes on subliminal life . . He now
 gives His mother to John, gives John to His mother.
 Defiant darkness roars across fading umbras
 over dim azimuths, thundering all death-spacel
 The craven crowd runs for Jerusalem yelling
 "Lord Jehovah will sing our eternal glory."
 Failure, fear-javelin weaponed raids His being:
 defenceless love dives down its dazzling ascensions
 faith-firmaments perish . . hope-firmaments perish.
 Dauntless death-ecstasies annihilate defeat!
 loyal legions rescue His beleaguered being.
 He sends courageous cries Godward, "Father . . it is
 finished . . into thy hands . . I commend my spirit . . .
 Plundering time's last pain splinters His agonized brain!
 death-cold final silence . . creeping . . enters His heart.
 Darkness storms black-darkness: His brave spirit goes out
 beyond bleak blacknesses of infinite Immensities.



THE
ENTIRE
CONTENTS
OF THIS
SPECIAL
HOLY WEEK
SUPPLEMENT
COPYRIGHT 1931
BY
AMERICA

The Third Day

FRANCIS TALBOT, S.J.

(Copyright, 1931. All rights reserved.)

THE Scene: a cave-like room in a low-slung house on a tortuous backstreet in Jerusalem. The ceiling of the room is low and beamed, the walls are roughly coated and grimy. Three women, Mary, the mother of James, Salome, and Joanna, are crouching on the floor and tying little parcels in white cloths. A fluttering lamp throws copper light on their hands. Mary Magdalen is seated on a rug nearby. A shrouded figure, in deep shadow, sits on a low divan placed against the rear wall of the room. It is Mary, the mother of Jesus of Nazareth.

MARY. John.

MAGDALEN. (*rising and going to the divan*) He's gone out, Mother. He should be back shortly. Can I do anything?

MARY. Did Peter go, too?

MAGDALEN. He's been gone since sundown. (*Seating herself on the divan and taking Mary's hand*) I don't know what is keeping them.

MARY. Is it past the middle of the night?

SALOME. (*walks to the door and looks into the darkness*) The night is still thick, Mary.

MARY JAMES. We're ready to go any minute now. We've got the spices and ointments tied up. It's been a long Sabbath. Get our shawls, Joanna.

MAGDALEN. Don't you come with us, Mother, dear. You wait here until the sun is risen. (*With an intake of breath*) Mother!

MARY. What is it, child?

MAGDALEN. I thought you smiled. It must have been the shadows from the lamp.

MARY. The light, dear. It will soon be light. The darkness was black but the day is here. (*After a pause*) Has anyone heard anything about Judas? (*No answer. A short silence*) Poor Judas.

MAGDALEN. Don't weep, Mother.

MARY JAMES (*bitterly*) Judas. I'd like to lay my tongue on him.

MARY. Or Thomas?

MARY JAMES. Don't worry about Thomas. He'll be back. He's arguing with himself in some corner, but he'll get over it.

MARY. I would like to see Thomas. I'll never see Judas again.

MAGDALEN. (*hysterically*) Don't, Mother. I can't stand the sound of his name. (*Wildly rising and then throwing herself back on the divan*)

MARY. The poor boy. If he only knew.

MAGDALEN. Mother. Please.

MARY. (*leans over and strokes Magdalen's hair*) Peace, child.

SALOME. (*from the door*) The night is failing.

MARY JAMES. Come, all of you. Take those bundles, Joanna. Don't forget to put on your heavy shawl, Salome. We must be going. Don't you move, Mary.

You can come out later with Peter and John. James said he would come around, too.

MAGDALEN. (*who has been looking intently at Mary's face, speaks slowly*) Mother, what makes you look so happy?

MARY. The night is over. The third day is here. The sun is rising.

MARY JAMES. And thank the heavens for that. Let us go. (*Mary James, and then Salome, and then Joanna kiss Mary. Mary James arranges the pillows and coverings on the divan. Magdalen stands staring at Mary. Then, sobbing violently, she throws herself on Mary.*)

MARY. (*folding her to her breast*) Peace, my little one. The night is over, my dearest one. The night is gone and day is almost here. It is the third day, little love. This is the third day.

MAGDALEN. (*looking into Mary's face*) Your eyes, Mother. They are bright, but there are no tears in them. There is a light in your eyes. And your cheeks are smiling.

MARY. (*gently pressing Magdalen's head downward*) My child, my dear, dear child.

MARY JAMES. Will you never come, Mary Magdalen? (*She and Salome, one on either side, lift Magdalen and walk her towards the door. Magdalen breaks away from them and rushes back to Mary.*)

MAGDALEN. I want to stay here with you, Mother.

MARY. Is not your heart in the tomb, child?

MAGDALEN. I want to see him and I want to be with you. It is so strange. I feel as if he were here now. He is in the room.

MARY. It is better for you to go, child. The sun is rising. You must go, my love.

MAGDALEN. And you will stay here alone?

MARY. It is better so. God be with you.

MARY JAMES. (*who has returned and again taken Magdalen by the arm*) God be with you.

SALOME and JOANNA (*from door*) God be with you. (*The lamp on the floor splutters in the silence and casts weird shadows on the walls and ceiling. There is no sound until the voice, as of one thinking aloud, comes from the shadows.*)

MARY. The third day dawns. The time is here. My son, oh, my son . . . They crucified him . . . Those thorns in his hair . . . His poor shoulders . . . He kept me away, he would not let me near . . . His hands and his feet with the spikes in them . . . When they took him down he was still warm, his bruised, suffering body . . . And then I could feel him getting cold. He was on my knees once more, after all the years . . . So helpless again . . . They took him away from me. He was peaceful looking, lying there in Joseph's tomb . . . He said the third day . . . Now . . . it is the third day. Friday night, and then the Sabbath, and now the

new morning. It is the third day, my son, my boy. Oh, come to me, son, come, my little Jesus. It is the time you promised . . .

(There is a noise as of some one approaching the door, a pounding, and some one entering. He is sturdy and roughly dressed.)

MARY. Peter.

PETER. Peace be to you. Have the women gone?

MARY. Just a few moments ago, Peter.

PETER. *(seating himself near Mary on the floor)* We found him. He's dead.

MARY. God have mercy on him. *(Silence.)*

PETER. He did it. We searched all over the town for him. At last we found him down in the valley of Hinnom.

MARY. Peter, did he do it himself?

PETER. Yes. He stole a halter. *(Clasps his hands to his head)* My God, what a sight he was. Split open. *(Shudders)* I was just as bad as he was.

MARY. Peter, sit over here near me.

PETER. I can't. *(He rests his back against the divan at Mary's feet)* Do you think the Master can ever forgive me?

MARY. *(stretching her hand to Peter, who grasps it and kisses it)* You are forgiven, Peter. You loved him.

PETER. But I denied him. How can he ever forget that! I did worse than Judas.

MARY. Have patience, Peter. You will see. This is the third day.

PETER. You don't hold it against me, do you?

MARY. You know I don't. *(He kisses her hand again, and sobs.)* Peter, you act like a child.

PETER. God's honest truth, I don't know what got into me. I guess the devil got hold of both of us. And now he is dead. Split open on a refuse heap, with a rope around his neck. *(Pause)* That's where I ought to be, too. Alongside of him.

MARY. You will understand better, when the Master comes back.

PETER. *(leaping up)* When he comes back! Will he come back? Will I see him again? Can I tell him I'm sorry?

MARY. There will come a time. The third day is on us.

PETER. The third day, and then the fourth, and the fifth and the sixth. I couldn't forget it in ten thousand days. If I could see him, just for one minute. That's all, just for one minute so that I could explain.

MARY. Be patient, Peter, the day comes. *(Noise at door)* Is that you, John? *(Peter slinks into a corner, as if afraid of John who enters and goes directly to Mary.)*

JOHN. Peace be to you, Mother. It's good to call you Mother.

MARY. You are a dear son to me, young John.

PETER. *(from corner)* Judas hanged himself.

MARY. Poor Judas.

JOHN. He could have come back to you, couldn't he, Mother?

MARY. You know that he could.

PETER. I did something just as bad, and I came back. She forgave me. I wish I could have found Judas in time, and told him.

JOHN. Don't you worry, Peter. You were always straight. PETER. But I denied him, didn't I?

MARY. Peter can't forget it. Peter, come over here and calm yourself.

JOHN. I was talking with some of the servants down at Pilate's palace *(Peter sobs loudly)* Peter, get some sense.

MARY. Go on, John.

JOHN. They sent a delegation from the Great Council and asked Pilate to set a guard of Roman soldiers around the tomb. The soldiers are out there now. And they put the government seals across the stone at the door of the tomb.

PETER. Why did they do that?

JOHN. They were afraid that you and Joseph and Nicodemus and the crowd of us would steal him away.

PETER. We're satisfied. It's a new tomb. It belongs to Joseph. Why should we want to move the body of the Master away?

JOHN. They said something about his coming to life. They told Pilate: "This seducer, while he was alive, said: 'After three days I will rise again.'"

MARY. This is the third day, son.

JOHN. What do you think will happen, Mother?

MARY. The time is near.

PETER. The time for what? *(He rises and paces up and down the room)* Can't we do something about those soldiers?

JOHN. You do not look sad any more, Mother.

MARY. No more. Nevermore. It is finished. The dawn is on us.

JOHN. The light was just beginning as I came in. What do you think?

MARY. We must wait, John, dear.

JOHN. Would you be happier, alone?

MARY. Yes. Take Peter with you. Have you seen Thomas?

PETER. He's just stubborn. You can't talk to him. Judas would do what he did, and I would come back here. But Thomas wouldn't do one thing or the other. I'd like to get him by the neck and drag him here.

JOHN. Thomas is straight, like you, Peter. Just give him time. Come along, Peter. The women won't be able to move back that stone by themselves.

PETER. The stone! *(Sharply)* Why didn't you think of that before? Those soldiers are out there, too. Hurry up. The women will need us.

JOHN. Good bye, Mother. *(Kisses her)* Will you be waiting here?

MARY. Waiting. My son.

JOHN. Will you be alone?

MARY. Not lonely.

JOHN. Soon, now. *(Peter and John go out of the door)*

MARY. I wait.

(When the door is closed, the lights grow imperceptibly brighter. Mary, as if lifted, rises slowly from the divan. She stands erect, and her arms creep outward and upward.)

VOICE. *(soft as dew, fresh as the first dawn)* Mother.

MARY. *(sharp and loud as a cry of pain)* Son.

Sociology**Jim Crow and the White Worker**

FRANCIS J. GILLIGAN, S.T.D.

RECENTLY in this column, under the title, "The Employment Office and the Negro," an examination was made of the morality of the act of the employer who refused to engage colored applicants. The employer, it was stated, is morally bound according to Catholic principles to make a serious effort to employ the competent Negroes that apply. Those refusing to attempt a modification of completely discriminatory policies do the Negro a genuine injustice.

Yet it is not only the employer that has barred the door of the factory against the Negro. The white worker has stood with him. If the employer gave evidence of weakening, the white laborer threatened him. Some employers who engaged Negroes were forced to dismiss them when the white workers threatened to strike. Others were deterred from adopting a liberal policy by the fear of trouble within the plant. Hence an effort should also be made to appraise, from the viewpoint of Catholic moral teaching, the opposition of the white worker to the Negro.

This opposition of the white worker in the North is very curious. The logic of the situation would suggest that one oppressed group would sympathize with another, and that both would unite against the capitalist. But in the history of the human race men have seldom, in the matter of applying principles, manifested a passionate devotion to logic. The laboring classes are not exceptions. They invoke moral principles if their own welfare is jeopardized. In their contacts with the manufacturer they insist upon the complete observance of justice and charity. But when the Negro appears at the door of the factory, they grow forgetful of those virtues and their actions are controlled by the habits and the emotions of the community.

The leaders of the white laboring groups, however, are conscious of this apparent inconsistency. They have attempted rationalizations or rather justifications. They have persistently proposed these three assertions as ample warrant for the white laborer's conduct: the superiority of the white race over the colored, the loss of the existing high standards of living if the Negro entered as an equal, and the insurmountable repugnance of white people to the colored. Exactly what weight may a Christian assign to those assertions when he attempts to judge the moral character of the white worker's opposition?

If the superiority of every white worker over every Negro were palpably certain, then the white craftsman might rightfully claim a monopoly over the more highly skilled occupations. But that superiority has never been clearly proven. Many white workers possess more of the knowledge, skill and culture, which is acquired from contact with a highly civilized group, yet other whites are inferior to some Negroes. For the practical purposes of industry, moreover, the employers have found Negro applicants, when properly selected, as competent as white workers. The superiority of the white race, then, can hardly be alleged as justification for a policy of exclusion.

The second contention is plausible: if the Negroes secure employment in factories and offices they will work for lower wages and, as a consequence, the high standard of living created by the white laborer will be swept away. Actually, if, in Northern industries, the Negro would agree to work for substantially lower wages, a strong case might be formulated in defense of the actions of the white workers. But what are the facts?

Prior to the current depression, some Negroes employed in the same occupations as whites were receiving lower wages. But if the source of our evidence is not limited to personal observation, but rather extended to the findings of competent commissions, it would seem that very few Negroes took the lower wages consciously and deliberately. The Negroes are sensitive to wage discriminations. They have protested again and again against the practice. The firms practising such discriminations have experienced considerable difficulty retaining competent colored employees. It should be observed also, that Negroes readily respond to opportunities for a higher standard of living when such opportunities are made available to them. Much of the force of this objection would be destroyed if both groups insisted upon the publication of wage scales.

More vital and more familiar is the third objection: because of instinctive repugnance the white worker experiences an intolerable discomfort when asked to work in the same shop with a Negro. The discomfort is real. There is no room for debate about its existence. To deny it is to remove the American race problem from the realm of reality to the realm of theory. But though its existence cannot be challenged, some current explanations of its origin and significance can and should be challenged.

There is grave danger of exaggerating the white worker's repugnance. It is not an instinctive reaction. It is acquired. It can be controlled within certain limits. The family employing a colored maid or cook finds life tolerable. The individual whose car is driven by a Negro chauffeur is not usually an object of his neighbor's pity. People dine regularly in hotels where the waiters are colored, and some even fraternize with the porter when traveling in a Pullman. In the South, Negroes are employed as helpers to white craftsmen. Evidently, the repugnance occasioned by contact with a few Negroes is easily controlled. Of course, the chagrin occasioned from forced contact with those who are regarded as inferiors, is at the basis of much of this discomfort. But for practical purposes, that chagrin may be regarded as identical with the repugnance.

In the United States there are some individuals who think that such discomfort is undeserving of consideration in any discussion of right and wrong. Most Catholic teachers of morals, however, would give some attention to it. They are successors to a long line of cautious interpreters of Christian doctrine who took their opinions seriously, who designated some actions not only as noble, but even as obligatory, and binding in conscience. They are heirs to a tradition that is keenly conscious that many men in their effort to observe the Commandments are greatly troubled by prejudices and physical discomforts.

They are fearful lest by a careless interpretation they might impose moral burdens that many human shoulders could not bear. This discomfort Catholic moralists would probably scrutinize carefully, thinking that it might constitute a possible basis for excusing white people from accepting unpleasant contacts.

But if this discomfort is to be valued properly, it must be studied in its natural environment, it must be regarded in perspective, as but one element amidst a group of grave interests. Every human individual lays claim to an opportunity for a reasonable amount of happiness, personal development, and comfort. The presence of the Negro in the factory makes the white laborer uncomfortable. Consequently he believes he has the right to drive the colored man out. The Negro seeks clothing, food, and development for himself and family. He looks with envious eyes upon the great industrial and commercial plants where numerous poor whites have secured abundantly the means of advancement. He seeks admittance. There is a conflict. Which claim is valid?

It is maintained by white people that the Negro should be content with employment in the domestic and menial occupations in which he has been traditionally engaged. From those occupations, it is asserted, the colored man can secure food, clothing, and shelter. The Negro very properly denies the assertion. There is available an abundance of data indicating that the Negro is losing control over those occupations. In fact he is greatly troubled at the present time by an increasing condition of occupational insecurity. Furthermore, even if the contention were true, it would not constitute a basis for such a discriminatory policy. If the members of any racial group in the United States are to live morally, and with even a minimum of contentment, they must possess not only food and clothing, but also such opportunities for advancement and progress as will awaken ambition in the hearts of their youth, and prod them to work more earnestly and efficiently. If the door of hope is closed upon such a group, then idleness, destitution, and vice will settle upon them as vultures. The conflict, then, is between those vital and fundamental needs of the Negro and the comfort of the white worker. In such a perspective the discomfort of the white worker, important as it may seem to him, loses much of its significance.

In summary the argument might be thus formulated. It is a fundamental principle of Catholic teaching that every human being, when in the pursuit of a lawful good, enjoys the right to be free from unreasonable or illicit interference. When this principle is applied to the American race problem it would seem that employment in a Northern factory is a lawful good for the Negro. Does the use of pressure upon the employer by the white laborer, such as threatening a strike, constitute unreasonable interference? It would seem so. The use of such pressure is permitted by Catholic teachers only for a good reason. The reason alleged in this case is discomfort. Yet that reason shrinks in importance when it is contrasted with the more important claims of the Negro. From Catholic principles, then, it seems to follow that the white worker who attempts to prevent the employer from engaging a few Negroes commits a real injustice.

The majority of white Christians in the United States have been reluctant to accept such statements as the one above as a declaration of Christian teaching. They are conscious of doing no wrong when they try to exclude the Negro from factories and offices. But from such an attitude of mind, one may not validly infer the absence of an injustice. It implies merely that the white worker has not been adequately instructed as regards the morality of racial contacts. It suggests that an immediate and earnest effort should be made to instruct both children and adults that justice and Christian charity should not be limited to contacts between members of the white race.

Education

A College and Its Alumnae

FRANCIS P. KILCOYNE

THIS is the story of what a young, small Catholic college for women has undertaken to do for its alumnae, with the active cooperation and good will of that body. Much has been said and more written on the subject of educating the graduates of colleges. Available information indicates that little has been done.

The graduates of St. Joseph's College for Women, in Brooklyn, N. Y., received during the last week of March, 1930, a letter from the Dean, in which announcement was made of a project to be known as "Alumnae Week." After reminding the graduates that the corporate approval of the plan had been given by the Alumnae, the Dean, the Rev. William T. Dillon, J.D., asked for expressions of personal attitudes, and went on to say that "our plan includes . . . the offering of seventeen courses. You may register for any three or for any smaller number as you prefer. Classes will duplicate in all things those of college days." The program opened each evening at five o'clock, concluding at nine, when a general assembly was held. "Each night will be featured by a special program at nine," the Dean's letter continued. "This will include a modern General Assembly, an athletic contest, a night of religious devotion, and Friday will be memorable as the occasion of the Commencement Dance." No fees were charged, except for the dinners which were served each evening at seven o'clock.

The classes were inaugurated on June 8, immediately after the baccalaureate sermon. Each alumna was welcomed and assisted by an "undergraduate sister." In his second letter announcing the final plans, Father Dillon added a "P. S." It read as follows: "The Committee of Undergraduates will care for the children of Alumnae during the exercises."

The college is now in its eleventh year. Its graduates number 302. Of that total about 150 attended classes. Others who wrote to the Dean, expressing their approval, were unable for various reasons, to register for the lectures and forums.

The courses offered, with the registrations, as listed below, will give an idea of what the week's program offered:

5 to 6 p.m.

Chemistry—3

Survey of Greek Literature—3
 History of Civilization—4
 Research Problems in Early American History—4
 Empirical Equations and their Graphs—9
 Shakespeare—12
 Ethics Applied—41

8 to 9 p.m.

The Romantic Movement—21
 French Revolution and Napoleonic Era—1
 Religion and Life—66

6 to 7 p.m.

Personality in Words—36
 Some Problems in Philosophy—25
 International Relations Since the World War—14
 Browning—5
 Principles of Education "then and now"—3
 Mathematical Analysis—2
 Greek Prelims.—1

But the actual work inaugurated during the "Week" did not end with the commencement festivities. On October 8, 1930, in response from requests by many graduates, Father Dillon wrote to each alumna.

Under the direction of the Committee on Religion (a student group with faculty counsel) a class meets on the first and third Fridays of each month at 8 p.m., for consideration of matters coming under the head of Religion.

A special study group in History meets on the second and fourth Thursdays at 8 p.m.

Under the auspices of the French Club a group meets on Thursdays at 4 p.m.

The Mercier Circle (philosophers) meets on the second and fourth Fridays of each month at 8 p.m.

In concluding his announcement of these activities, the Dean wrote: "We would remind you that these groups are consonant in spirit with our conviction that our responsibility to our graduates never ends even in things academic."

It is interesting to note, further, that the college does not consider fathers merely as "the fellows who pay the bills." A Fathers' Club meets on regular occasions at the college, to consider the problem of the college, and likewise to discuss matters in religion, philosophy, and ethics. Boston College and Holy Cross sponsor a "Father and Son Day" each year. Other institutions hold a "Parents' Day"—St. Joseph's among them—but the colleges sponsoring parents' organizations are few in number.

In June 1931 there will be a second "Alumnae Week" at St. Joseph's. And when the 1931-1932 scholastic year opens in September, plans will have been made for the continuance of this work of contact in academic and cultural fields, with the alumnae.

GOOD FRIDAY

Then suddenly I knew why I had come
 Down penitential aisles, unlighted ways
 Of sorrow: for the sound of muffled drum,
 Rattle of lances, mingled with the blaze
 Of hatred, march the streets of Christendom
 From Calvary, and the alien echo stays.

Then I became a soldier with a sword,
 Ready to strike; a multitude alone
 In my own voice, crying the dreadful word,
 "Crucify!" I was a peasant with a stone
 To hurl against Your body. O my Lord,
 These men had hearts less sinful than my own.

NORBERT ENGELS.

With Scrip and Staff

HOW you can live when you are really hard up was explained the other day by Miss Frances Perkins, New York State Industrial Commissioner, who has been making a study of jobless young women. She told of eight girls who lived on five bananas a day. "They found that ten cents' worth of bananas gave greater satisfaction than ten cents' worth of any other food," declared Miss Perkins. "Using a yardstick as a measure the girls cut the bananas into eight equal portions. About five inches of banana was each one's daily meal." This same study, however, brought to light, together with so much that is happening in the present time of scarcity, the relationships that exist between one class of the population and the other.

The inveterate idea, for instance, that the city can draw indefinitely on the country without the city itself suffering is shown to be false. Says Miss Perkins:

Distress from unemployment among single women is now unprecedented. Most of these women have no friends or families to assist them. In previous industrial depressions they could return to their fathers' farms in the country. Now, however, their fathers are usually mechanics, probably out of work themselves.

What we call the lower group of white-collar workers has suffered most. These are the unskilled girls who formerly worked in tea rooms, department stores, offices, and at other jobs not requiring considerable training or experience.

It is just these lower-grade white-collar jobs which have proved an irresistible attraction to our country girls. Their emigration to the city has given greater impetus to the city-ward movement of the young men. All this is natural enough; it is necessary to a certain extent. But little has been done to keep the movement within any bounds, to prevent its exceeding its natural growth. Nothing could be done, is the reply: it is inevitable. As well try to stem the flow of the mighty Oregon. The Pilgrim is not of that opinion. He believes that there are thousands of young (and not so young) women anxiously seeking jobs today in our cities who could have been taught to acquire for themselves a happy and well-rounded, moderately prosperous living in the country—and would have been glad to remain there—if they had been given the right kind of country-life program in their youth.

True, the results from such efforts might not be startling. They might affect only this locality and that; this family and that through the parish. But one single family which is kept from becoming uprooted, kept from wholly joining the salaried list, kept in touch with the land, the ultimate source of most of our livelihood, means a whole bagful of charity problems saved to the city.

THE world saw a worse crisis than anything at the present time when the ancient civilization of Greece and Rome fell to ruin, in the later centuries of the early Christian era. Sensitive, high-minded people withdrew into solitude, shocked at the misery they saw around them. There they wrote wonderful books; composed beautiful prayers and meditations; and waited for the dawning of the eternal day. Others, humble, simple souls, just took things as they found them; and what they could not wholly remedy, they undertook at least to alleviate.

They tilled the ground; planted gardens and built centers of Christian culture and learning. Their establishments were burned down and ravaged; but they built them up again; and their humble works lasted after them, giving birth, in time, to a new, Christian civilization.

It is not half as exciting to read about all the workers in the field of relief, charity, education, social welfare, missions, and so on (such as the Pilgrim chronicles from time to time), as it is to see great gestures of revolt. Blood thrills when we hear Mr. Samuel D. Schmalhausen exclaim:

America is a social pyramid, topsy-turvy mad on its drunken apex. A land without leaders. A people without vision. Sheer chaos and corruption. Anarchy and lawlessness to boot. The voyage of Odysseus between Scylla and Charybdis.

Some of this is true of America at the present time. Some of it is true of all countries at all times; because all civil States are more or less disordered affairs. They will be until the social resurrection takes place through the reign of Christ the King in the civil as well as the spiritual order. But it is equally true that the quiet unnoticed workers are those who are laying the foundation of that resurrection. They are the true harbingers of the world's social Easter.

THE March *Chaplain's Aid Bulletin*, published by the Chaplain's Aid Association (401 West Fifty-ninth Street, New York City), tells of the effective help this work is giving to that group of priests who, though at the fore in time of war, pass hidden, little noticed lives in times of peace. Altar furnishings, religious articles, and many other useful objects have been distributed generously.

Father Vincent J. Gorski, U. S. N., tells an interesting incident that he had gathered at the Marine Barracks, Quantico, Va.:

A story told me recently by Major Geiger, who has charge of the flying field here, illustrates the determination of a practical Catholic always to attend Mass. A Catholic captain, in charge of a squadron of planes, went to a city some distance away to put on an air show at a civic celebration.

The flyers were quartered in the country club. They arrived Saturday in time for dinner and long drawn out festivities in their honor. There was a business meeting scheduled for Sunday morning at nine o'clock, with the civic leaders and the managers of the meet. The Captain found out that the nearest church, about three miles away, had a six o'clock Mass; he asked his host at the country club to awaken him at five a.m., but was told that no one would awake at that hour, and there was no alarm clock. He asked the telephone operator to give him a ring, but was told that it was against the rules. Refusing to give up, the Captain said: "Give me the police station." Sergeant O'Reilly was the man at the station house, and he listened with perfect understanding to the Captain's request, and not only agreed to awaken him by giving him a ring at five, but told him not to bother trying to locate a taxicab—he would send out the patrol wagon to get him and bring him to Mass.

Reports from Father William R. Arnold, U. S. A., of Fort William McKinley, from Father Joseph Koch, U. S. A., of Fort Mills, Philippine Islands, and Father William D. Cleary, U. S. A., of Fort Stotsenburg, P. I., show that the army (and navy) chaplain's work forms no insignificant part of the foreign missionary activity of the Church. The children's Mass on Corregidor Island,

in Manila Harbor, the Christmas Mass at Fort Stotsenburg, and many other events indicate what these devoted men are able to accomplish, within the routine of their ordinary chaplain's work, for the souls of missionary congregations.

THE advance notices, sent out by the N. C. W. C. News Service, of the nation-wide convention of the Third Order of St. Francis which is to be held at San Francisco August 9 to 12 of this year, remind us that St. Francis himself was one of those workers who, though born at a time when the world was seething with social corruption, quietly put his shoulder to the wheel and undertook to rebuild civilization by charity. "Feudalism, which had served a splendid purpose in its time, had degenerated into a system of oppression of the poor and lowly. Men had become money-mad, and greed and selfishness were the outstanding characteristics of society."

The forthcoming convention will be the third meeting of the kind to be held in the United States. It will serve to commemorate the seventh centennial of the death of St. Anthony of Padua, who is known as the "eldest son of St. Francis," and likewise the seventh centenary of St. Elizabeth of Hungary, patroness of the Third Order.

St. Elizabeth's anniversary will be celebrated with brilliant outdoor pageants and dramatic features at Eisenach, in Germany, from April to November of this year. Literature concerning her celebration can be obtained from the Amerop Travel Service, 400 Madison Avenue, New York, 132 LaSalle Street, Chicago; and 947 Union Trust Building, Cleveland.

MOREOVER, the needs of the times are a call to the followers of St. Francis and St. Elizabeth. In the city of Detroit, about 1,800 persons receive meals daily, says the N. C. W. C. News Service, at the "Third Order Free Kitchen" at St. Bonaventure Monastery. The St. Vincent de Paul Society there feeds 1,500 persons daily. In San Francisco, "The Kitchen," a free cafeteria founded and erected by a Catholic in San Francisco, dispensed a total of 1,764 meals to the poor on the first day it was open, January 8. Similar work is reported by Catholic societies and agencies, such as the Knights of Columbus, from every city in the union. Said Miss Agnes G. Regan, director of the National Catholic School of Social Service, in a recent radio talk:

Women in Catholic groups have contributed thousands of dollars to aid unemployed men and women, they have employed men and women to do work in the homes and to do construction jobs at their charitable institutions. They have maintained free employment bureaus, found jobless men and women to do needed work, prepared and distributed food to the needy, collected clothing, given free hospitalization to the sick, fed the hungry, assumed the insurance responsibilities of many unemployed men and women and sponsored many other helpful projects.

Examples of ingenious charity are coming to the front. In one place, for instance, a group of Catholic Girl Scouts, who frequently, on their way to and from troop meetings, passed a relief kitchen conducted under the auspices of the Franciscan Fathers, decided to turn their weekly dues into loaves of bread, to which the girls, when pos-

sible, add meat or vegetables from their own tables. Considerable other charitable work, of various kinds, has been undertaken by the Girl Scouts. All in all: America may be standing on her "apex," but the spirit of St. Francis is not dead.

THE text of Miss Regan's talk is distributed by the Women's Division of the President's Emergency Committee for Employment; which, in other releases, tells of non-Catholic activities. In the descriptions of the latter, such as the Junior League, the various Federations of Women's Clubs, etc., no mention is made of any particular kind of beneficiary. The impression is given (I trust rightly) that they are working for everybody, regardless. But in the former instance, we read (*italics mine*): "Means employed to feed, clothe, and sustain the morale of *their jobless coreligionists* were stressed by Miss Agnes G. Regan," etc. The impression given here is that only Catholics were aided.

Catholic relief workers have a right to feel a little nettled by this and similarly inserted phrases. Only a few weeks ago an appeal for Protestant charities was made, in one of our large cities, on the basis that "Catholics had been looking after *their own*" in this particular field (Negro dependents) for forty years; now it was time for the Protestants to look after theirs. Not a word was said about the fact that the Catholic institutions and agencies in this field had been during this time looking after Protestant children as well as their own. Indeed, the principal Catholic institution in question, a day nursery, reported that they had not a single Catholic child on its roll: their entire attendance was Protestant. The soup kitchen that was being conducted, by the Catholic Sisters who ran the nursery, was frequented almost entirely by non-Catholics.

There is no need of our boasting or parading the fact that our emergency relief work, in the majority of cases, is totally indiscriminating. Still, let the truth be made known, so that those who contribute to such works may receive their full due.

THE PILGRIM.

"UNTO THE HILLS"

On those who in the valleys dwell
It seems that God soft gifts bestows:
The rest beside the wayside well,
Long summers and infrequent snows;
The pleasant march of pleasant things,
The pastoral the shepherd sings.

Of those who to the mountains hie
It seems that God expects great things,
The eyes uplifted to the sky:
The upward straining of the wings:
And the consistent holiness
Of those who toward the heavens press.

And you, who live so high, so high,
Must live so high that when the time
Comes ringing in that you must die,
It will not seem an icy climb,
But just a step across the hill
Into the self-same country still!

MARIE VAN VORST.

Literature

One Day in Leamington

JOSEPH F. WICKHAM

IT is very pleasant in Leamington. The streets are old and quaint, as they should be in an ancient English town. The echoes of the past call sweetly to the present as you walk through the rather Victorian village and dream of the several epochs that link themselves in the chronicle of its days. Medieval England, monastic England; England of Henry VIII and Elizabeth; Georgian, Hanoverian England: Leamington has seen it all. Thackeray knew the town, and Dickens, and our own Hawthorne. It is not very large, not very famous except as a watering place, but it is old, and for centuries has lain snug and secure in the heart of the great middle country. Stratford is only ten miles away; Warwick Castle is sleeping across the river; Rugby plays cricket and learns its Latin prosody within an hour's journey.

If your historical imagination is aroused, who can say when it will become quiet again? Leamington is poetic, romantic, full of sunshine. But there is one less ray of sunlight in Leamington than there used to be. One more footfall has joined the ghostly steps of the past. For across the stream to the singing shores invisible has traveled the spirit of William Barry.

I did not go to Leamington to meet Dr. Barry. I carried no sheaf of letters to tell him that I was an honest man and that it would not be unpleasant for him to talk to so worthy an individual from the United States. Our meeting was much less artificial, much more fortuitous. The details can scarcely be of interest to anyone but myself. But now that he is gone, one of the most scintillating minds in England, it is often a delight to think of that cool August evening when we chatted in his study.

He was seventy-eight years old when I met him. The sum of his life was about completed. But his mind was firm and keen, his interest in the world of thought and action was youthful and alert. The charm of a pleasant manner and a brilliant intellect made you sense him as a contemporary. Only a perceptible slowness in moving about the room made you aware that he was your senior. We talked for two hours of many persons and things—of some of the contemporary English writers, of a certain Paulist priest he had known, of a certain City College professor with whom he had had correspondence, of his new book, of which he let me read the page proofs, of Oxford, of Italy, of his activities in the War days. He showed me some of his valuable and rare books. He autographed a copy of his "Cardinal Newman" for me. And when he said farewell, I realized fully that I was saying goodbye to one of England's first citizens, one of the choicer literary men of the Catholic Church in Great Britain.

In this brief paper it is not my aim to be Dr. Barry's biographer; or, indeed, his literary appraiser; or to record the details of his vast scholarship. But it will serve a purpose, I think, to state the outstanding facts in his career. It will at least show what one capable man can do in the single lifetime allotted to him.

William Barry was born in London in 1849, of a Hibernicized Norman family. He received his education at Oscott College, near Birmingham, and at the English College and the Gregorian University in Rome. In Rome he had the distinction of studying under the well-known Franzelin, Tarquini, and Perrone. He was in the city in 1870 during the Vatican Council and the taking of Rome by the Italian troops. He was ordained priest in Rome in 1873. After his return to England, he was for a short time an assistant priest at Saint Chad's Cathedral in Birmingham. He was then appointed vice-rector and professor of philosophy at the new theological college at Olton. In the same year he was assigned to the chair of divinity at Oscott. His work as a priest took him to several different parishes in England. His longest pastorates were in Dorchester and Leamington. In these two parishes he spent forty-four years of his life. In 1907 he was appointed a canon of Birmingham, and on the occasion of his golden jubilee in 1923 he was created a prothonotary apostolic.

During his active years, Dr. Barry lectured extensively in England and elsewhere, coming to the United States on a lecture tour in 1893. He was a brilliant speaker and was sought eagerly by various bodies for special orations. In 1897 he delivered the centenary address on Edmund Burke in London and in Dublin.

As a writer Canon Barry was one of the best-known men of the past half century. Perhaps he may be considered the leading quarterly writer of his generation. The *Edinburgh Review* and the *Nineteenth Century* opened their pages to him with delight, and the *Dublin Review* seldom went to press without an article from his pen. If you go through the files of the last-named review between the years 1889 and 1900 you will find his contribution in every number. His published works are many and varied. Among the more notable ones, most of his readers will remember these: "The New Antigone"; "The Two Standards"; "Arden Massiter"; "Father Hecker, Founder of the Paulists"; "The Papal Monarchy"; "Heralds of Revolt"; "The Tradition of Scripture"; "Newman"; "Renan"; "Memories and Opinions"; "Roma Sacra"; "The Triumph of Life." In the writing of fiction or philosophy or history he was equally at home. He had the intellectual acumen and grasp of the scholar and the imagination and sympathy of the creative writer.

It is almost half a century now since Dr. Barry's first novel appeared. "The New Antigone" was its fascinating title. The intriguing allusion sent many of its readers scurrying back to their Sophocles to learn more of the most enduringly beautiful character in Greek drama. But to occasion comparative studies is the least of a novelist's ambition. To get you to read the book he offers: that is his labor. The novel itself is the thing. And the novel itself caught the fancy of a multitude of readers, and in some cases caught their conscience, too.

Even today tyranny is somewhat popular, though not so powerful as it was fifty years ago. To plead the cause of the laboring man is not a novelty today, even on the part of those who have nothing to gain from such a battle.

But it was still a new idea in the novel in 1887, especially in the writings of English-speaking Catholics. In any event, when the anonymous work of Dr. Barry appeared on the book stalls, it was eagerly bought. It became in many circles the book of the month, of the year. It was a palpable, a sensational hit. The captivating title was poetry; the contents were poetry, too, but the poetry of prose incandescent. Here was a new champion of the simple rights of man, a new defender of justice, one to whom the romance of justice was as first of kin to the romance of love. Here was a man who could speak beautifully the beautiful message of the two great commandments.

Doctor Barry spoke beautifully again in fiction form, notably so in "The Two Standards." This work appeared eleven years after "The New Antigone," in those *fin-de-siècle* days which mark the cleavage between two civilizations. It is a first-rate accomplishment. None of his novels presents his own amazing versatility of intellectual and emotional interest as completely as does this one. Perhaps his own view of the book is more valuable than any other commentary: "I would have this book regarded as my verdict on modern society, its finance, art, social ethics, when put under Christian observation." No reader of this novel can fail to be convinced that the Christian Dr. Barry could observe.

It is difficult to judge which of Dr. Barry's works have made the widest appeal to the reading world. But among those who have a taste for scholarly biography the "literary lives" of Newman and Renan have been and are very highly esteemed. It is certainly an undeniable fact that no bibliography on either of these men may properly omit the work by Barry. Students of the French writer's career may be interested in knowing that, as a work of literary art, Barry considered his "Renan" a bit superior to his "Newman." But probably for most readers the "Newman" is the choice.

Newman, of course, is a name to conjure with. It had a tremendous appeal to Dr. Barry, as it has had for all who are interested vitally or incidentally in the Oxford Movement or in English letters. But Canon Barry had more than an enthusiast's interest in Newman. He had been vice-rector of the seminary at Olton, and at its opening in 1873 Dr. Newman was the preacher. When Newman was raised to the cardinalate in 1879, Barry, in the chair of divinity at Oscott, was chosen to write the congratulatory address of the college. And on several occasions in the later years their interests, literary, historical, or theological, had converged or had paralleled each other. So to his normal admiration of the great leader, the great preacher, the matchless master of nineteenth-century English style, was added the sentimental attachment born of the fact that he had touched closely things that Newman had touched. It was not to be expected that he would decline the invitation of Sir W. R. Nicoll to write the life of Cardinal Newman for the "Literary Lives" series.

The psychologist tells us that we do well the things we like to do. Perhaps that accounts for much of the charm of Barry's volume. When Barry wrote biography,

a life was a life, not a consequence of Freudian complexes. Facts were facts, and not romantic or unromantic possibilities. But without benefit of these modern dramatic and sometimes fictional adjuncts to truth-telling, he succeeded in producing one of the most delightful sketches of Newman ever penned. It is indeed safe to say that no short biography of the great English Cardinal is more trustworthy and readable than the volume written by the late Rector of St. Peter's in Leamington.

Canon Barry did not die in Leamington—it was Oxford that saw his passing—but he labored there for twenty years. Time enough to be a familiar figure on the streets of the old spa town, to endear himself to his parishioners, to win the affection and esteem of those who were not of his flock. In these years he carried on the literary labors for which he was so enviably fitted; he said Mass and preached the gospel to his eager listeners of a Sunday morning. He made the hearts and minds of a world of readers glow with the sparkle of his keen mind; he made the souls of the little Leamington parish know that life at its best is very beautiful and clean and sweet. To spend a lifetime glorifying his Maker by ministering to his fellowmen, by his works accomplishing the mind's delight and the soul's solace—this is indeed to have lived. This is a life to beg remembrance. And the world will not forget him. His deeds are the rosemary of remembrance; of the beauty of life a fragrance that will not perish.

REVIEWS

The Novel in English. By GRANT C. KNIGHT. New York: Richard P. Smith. \$3.00.

Four Contemporary Novelists. By WILBUR L. CROSS. New York: The Macmillan Company. \$2.00.

The productivity of most English and American fictioners is terrifying to the ambitious student. Notwithstanding the fact that a great many of our novels and romances are bound directly for the limbo of the mediocre, it is interestingly true that many of them contain more than ephemeral values. Everything, of course, cannot be read; and yet it is necessary to be in touch with the ebb and flow of fiction to understand properly the significance of certain literary modes. Professor Knight, in his "The Novel in English," has performed an excellent scholarly task in his arrangement of the growth of our chief literary type. No one can quarrel with his omissions, since his method is largely one of commentary on the movements that have eventually brought the novel to its present dignified status as a superior judicial procedure involving the souls of men. The author has provided an excellent textbook for not too advanced students, with a proportionately large supply of quotations and reference material. The other volume, "Four Contemporary Novelists," by Wilbur L. Cross, consists of a set of exploratory essays into the works of Conrad, Bennett, Galsworthy and Wells. They are designed to supplement Dean Cross' "The Development of the English Novel," which was published in 1899. The manner is therefore a mixture of the biographical and critical, singularly interesting if not altogether penetrative. It is fine interpretative history, marked by a wise suspension of final judgment of men suspected of being England's "Big Four."

F. X. C.

Our Criminal Courts. By RAYMOND MOLEY. New York: Min-ton, Balch and Company. \$3.50.

With the continual influx of literature anent the crime question today, it is most gratifying to receive one author at least whose sincerity is so manifest. Literature about the causes of crime and its so-called remedies has been outnumbered only by the specific crimes perpetrated. Remedies have been given that portray a

certain narrowness of perspective and a familiarity with but a single angle of the situation. The present preponderance of crime in this country has been rehearsed until it has become a tiresome tale. The majority of "reformers" have studied the criminal only and have dogmatically announced their ineffective "cures." Professor Moley has gone beyond the criminal and attacked the method of our dealing with him. Devastating in his arraignment of our so-called justice, he leaves the reader convinced of the validity and soundness of his suggestions. One recognizes that they are "suggestions" since not once does the author strive to convert his reader to his own view by means of arguments built up by himself, but simply through the channel of examples displayed here and there throughout the country. In other words, he has not counted so much on his own opinions and arguments to convince the reader of what should be done, as he has relied upon the examples of various States which have successfully used the means in question. Beginning with a portrayal of a typical courtroom scene with its absurdities and travesties upon justice, he considers each and every detail of the problem that may be brought up relative to our manner of dealing with criminals. He points out the faults and flaws in our system without suppressing its good points. Our system of bail, trial by jury, plea of insanity, all receive their share of consideration. In his presentation of facts, virtues, and faults in each department of our system, Professor Moley apparently desires the reader to be the sole arbiter of the question. Indeed his absence of dogmatism and indoctrination is a most pleasing quality of this estimable work. The book manifests an intensive study of and close familiarity with the machinery of the courtroom, the fruits of which study should not be far from the reach of every member of the bar. R. P. L.

Peter the Great. By STEPHEN GRAHAM. New York: Simon and Schuster. \$3.50.

The author of this book, Stephen Graham, is a non-Russian. His grandfather was a bondager, one sold with the land—a serf. His mother was born in the far north of Scotland, and it was she who first talked to him about Russia, as she had many relatives engaged in the timber trade with that country; and as he grew up he took to reading books about that country. Later he went tramping through Russia and lived with the peasants for a number of years. Telling of the boyhood of Peter, the author says at the age of ten he was let loose in the backyard to do what he liked. He took up soldiering seriously, drilling his young friends and any youths he could find into regiments. He helped in the woods to fell the trees to build his camp. He helped to lever the logs into position in the cabin walls. Later on he began to drink vodka and became coarse in his personal habits. There were two Peters: one the czar who could exchange polite words with the Swedish Ambassador as to the health of his sovereign, the other who could exchange an oath or obscene jest with a fellow-workman or a soldier. His conventional education made no progress. He was hand-minded. He had a carpenter's bench, and learned to use it. Mason's tools were procured and he took instruction in that trade. A forge was set up, and he learned to be a smith. All this was preliminary to his ship-building in England and Holland. During the five years, 1690 to 1695, Peter gave little promise of being other than an eccentric and licentious monarch. He ruined his nerves by excess. His moral nature suffered steady deterioration. His quick temper and cruelty developed apace, as witness the following: In 1697 a conspiracy was unearthed in Moscow. Peter was about to leave the country for eighteen months, but before going a sample of his cruelty must be shown, so a spectacular execution was designed. The six conspirators were arrested, tried and found guilty. A high stone pillar with six iron pegs was set up in the Red Square. The six prisoners had their arms and legs cut off. Limbless but living they were raised on to a scaffold and beheaded. Then he went on his journey. In 1698 came Peter's attack on beards and clothes, a blow in the face for old Russia, for they resented the changes to Westernism. Barbers were posted at the gate of Moscow and likewise tailors. All male visitors to the city were compulsorily shaved and measured for a suit of German clothes. All this time the torture

chambers were occupied and Peter in his spare time went on hewing heads. He thrived in an atmosphere of fear, cruelty, and burlesque mirth, with dwarfs and freaks to furnish the amusement. Peter was nearly seven feet tall. He built his navy, organized his army, and put Russia on the map of Europe; though he never did learn to write and spell correctly, he is the godfather of Russian literature. In later years only those obeyed him who feared him, and only those called him great whom he had debauched. He tortured his son Alexis to death, and followed him to the grave in 1725 at the age of fifty-three. J. W. D.

The Quick and the Dead. By GAMALIEL BRADFORD. Boston: Houghton, Mifflin Company. \$3.50.

Here is an attempt to analyze the characters of seven men who were, or still are, important figures in their respective nations. Three of these men were Presidents of the United States; two of them—Roosevelt and Wilson, deceased; one of them—Mr. Coolidge, still alive. Two other Americans—Mr. Edison and Mr. Ford—are actively influencing the material destinies of the world by their inventions and mass productions. Of the remaining two, one—Lenin—is dead; the other—Mussolini—is vigorously living. Beginning with the fervid and forceful activity of Roosevelt, Mr. Bradford carries the story forward until it reaches a climax in the patient economy of the reposeful work of Calvin Coolidge. With these strongly contrasted characters is exemplified the idealism of Wilson, the tyranny of Lenin, the feverish restlessness of Mussolini, the painstaking investigations of Edison and the persistent industry of Henry Ford. Each of these characters is a study in itself. The element common to them all is power. The use made of that power varies with the characteristics of each individual. To Lenin the very idea of God was hateful, to Mussolini religion is a strong practical bulwark and must therefore be used as such in solidifying his political program. To the Americans God is a personal reality, to be prayed to by Coolidge, to be helpful to Roosevelt "for God helps those who help themselves," a Supreme Being to be examined by Edison, to Wilson and Ford an Overseer not specially interested in the common occurrences of daily life. All these men have profoundly influenced their generation, and are well worth studying. Mr. Bradford has skilfully sketched his ideas of each of these seven personalities. M. J. S.

BOOKS AND AUTHORS

New York.—It is the current vogue to hold up New York to the eyes of the general as a synonym of all that should be condemned in social and civic unrighteousness. In "This New York of Mine" (Cosmopolitan Book Corporation. \$3.00), Charles Hanson Towne presents the survey of one who has spent half a century in this city of change and tumult. Looking back he gives a glimpse of the "living, pulsating thing, human to the core." One must also have lived here all this time to appreciate properly the transition from the simple pleasures and customs of the past to the "rushing mad terrible town that is New York," the place than which a foreigner declared "he had never seen so many tired eyes." The author had special opportunities to note the development and wonders of the various phases of the kaleidoscopic scenes and to meet the personages and personalities who lent interest and animation to them. The vivid record he makes explains the irresistible spell of the Metropolis—"the vast, sprawling, splendid . . . friendly and unfriendly monster that takes unto itself so many human beings," and why they "cherish the cruelty that clings to so great a city as we cherish the kindness that hides within it."

The Rochester Historical Society has issued Volume IX of its Publication Fund Series, compiled and edited by Edward R. Foreman, who says in the Foreword that these books are printed to be read not in local circles alone. Three papers included in Volume IX are ample testimony for this contention. The first is a translation from the French, by Nathaniel Shurtleff Olds, of the Chevalier de Baugy's "Journal of the Expedition of Marquis de Denonville against the Iroquois: 1687." It is given in English for the first time and is a noteworthy addition to our

knowledge of the important events in the development of the New France of the seventeenth century. The second paper is a memoir of that gifted, but now almost forgotten genius, Henry O'Reilly (1806-1886). He built and operated, as one of the enthusiastic pioneers of telegraphy, 8,000 miles of private lines, before the Western Union was organized and which later were made the basis of the system of that now mammoth corporation. Journalist, historian, scientist, he was one of the most versatile and active public-spirited citizens of the many Ireland has sent to the building up of the Empire State. The third contribution, "Congress and the Oregon Question," by Herbert D. Winters, Professor of History, at Keuka College, in an original and valuable study, deals a sturdy blow to the "Whitman-Saved-Oregon" myth, that since 1865 has been so popular a theme with the bigots and their allies, who even today are making such an unenviable and un-American reputation for this great State of the Northwest. In addition to these three papers there are thirty-odd shorter ones profusely illustrated and local to Rochester.

The "Catholic Mind."—Twelve years ago, the Hierarchy of the United States concluded their discussion of industrial problems, in the 1919 Pastoral, with the following:

Pope Benedict has recently expressed a desire that the people should study the great Encyclicals on the social question of his predecessor, Leo XIII. We heartily commend this advice to the Faithful and, indeed, to all the people of the United States. They will find in these documents the practical wisdom which the experience of centuries has stored up in the Holy See and, moreover, that solicitude for the welfare of mankind which fitly characterizes the Head of the Catholic Church.

The Vatican plans for next month's commemoration of Pope Leo's "Rerum Novarum" indicate the present Holy Father's wishes. To make the text of this great charter of labor widely known and studied is the purpose of the April 8 issue of the *Catholic Mind* (America Press. 5 cents. \$4.00 per hundred), which, with the Encyclical, carries an excellent study outline, and the chapter of the Pastoral from which the above quotation is taken.

The Greek Element in English Words.—The rather ponderous tome which Percy W. Long has edited as "a worthy memorial to an earnest and ripe scholar," must prove to be a very practical form of remembrance and a high tribute to the patience as well as the scholarship of John Conover Smock. Dr. Long has done a distinct service for classical scholars in editing the splendid work of Dr. Smock, "The Greek Element in English Words" (Macmillan. \$15.00). This is a register of English words derived and constructed from the Greek. The work was undertaken to present authorities in education with a volume of ponderable evidence that the Greek element in the English vocabulary has been underestimated; that mastery of a relatively small number of Greek words infuses with significance tens of thousands of English words; and that these circumstances justify continued emphasis of the importance of the study of Greek in institutions of general culture. Thus, as stated in the editor's introduction, did Dr. Smock undertake and follow through the tremendous labors and the innumerable details which such a vast work as the present one must have entailed. A secondary purpose, we are told, was to provide initiators of scientific and other specialist nomenclature with a reference list indicating what Greek terms have been used, with the intent of preventing duplication and helping toward standardized forms for future coinage. The volume is divided into two parts: first, English words and combining forms as derived and formed from Greek; second, Greek authors with illustrative words, Greek terminal elements frequently represented in English, Greek words and combining forms as they appear in English and a table of abbreviations of arts and sciences. Latinists are warned that many intermediary forms have been omitted in these lists. It is hoped that such an omission may induce them to prepare "a companion volume in vindication of Latinity." This is a volume which should find a place in every school library where Greek still has a place of honor and in those also where works of genuine scholarship are treasured for reference.

The Black Ghost of the Highway. The Short Stories of Saki. The Best Mystery Stories of the Year. Twenty of Their Swords.

Marshall Carvin and John Colter are two Americans on their way to visit a cousin who has been lost to them for years. Their journey brings them through strange though beautiful countries. They come in touch with the Alarian and Rhetian governments. They meet a Dowager Queen and become involved in the political intrigues of her little kingdom. From the moment they look down on the Balkan city of Herrovosca, their journey is changed from the admiration of beautiful landscapes to the consternation of terrible unseen forces at work. "The Black Ghost of the Highway," (Longmans, Green. \$2.00), by Gertrude Linnell, is the story of their experiences and escapes. A legend becomes a reality and Marshall and John fall under the influence and power of the Black Ghost. They rush from one pitfall into another and escape only when things seem most hopeless for them. The author has crowded enough adventure into this story to satisfy even the jaded appetite. It is a pleasant filler for an empty hour. But the tyro should be warned not to start reading the story late in the evening and especially if he is sleepy.

Journalism has accomplished nothing more typical in fiction than "The Short Stories of Saki" (Viking. \$3.00), by H. H. Munro. Bound in a complete edition for the first time, with a rollicking introduction by Christopher Morley, these delicate, epigrammatic sketches of English life receive the imprimatur of publication which Saki devotees have awaited ever since his death. Although Munro's "Reginald" bears a superficial resemblance to P. G. Wodehouse's "Archie," and although the stories in themselves lack utterly "plot" in the *American* magazine sense—being content to drift on the strength of a single idea or a slender satire, both characters and stories shall not lack readers who delight in a subtle Chinese humor. As O. Henry mastered the psychology of the shop girl, Munro completely understood the British middle-class mind. His style baffles description. He exists, as Morley says, "only to be read."

For the delight of every amateur sleuth, criminologist and plain fan, the publishers aver, Carolyn Wells has selected and introduced in one volume "The Best American Mystery Stories of the Year" (Day. \$2.50). This is a book of more than 500 pages, packed with thrills and mysteries, with horrors and baffling crimes. Such writers find representation as Melville Davisson Post, Arthur Somers Roche, Faraday Keene, John B. Kennedy, Joseph Szebenyei and many others. There are twenty stories in all, and these strike a higher average of excellence than is usual in a collection of this kind. However, for the hardened mystery fan, many of these stories will seem to be mere outlines or selections from longer works. But that in itself is not necessarily a defect, if it succeeds in sending the reader on a search of his own for a fuller development of the plots indicated. One feels that the publishers might have omitted from the cover page the extravagant quotation from S. S. Van Dine. Such effusions will help neither their author nor the one on whom they are bestowed. Too many readers have learned to be suspicious of them. And the collection of Miss Wells may be trusted to stand on its own merits.

The title of Holmes M. Alexander's essay in fatalism, "Twenty of Their Swords" (Dorrance. \$2.00), takes off from the quotation from Romeo and Juliet which introduces the story: "Alack there lies more peril in thine eye than twenty of their swords." The writer evidently purposes to portray the terrible effects of love, at least in a character that is strong only in sentimentality. Young Davis Pettigrier's career is sketched from naive idealism to complete disillusionment and black despair. The story is well written but the plot suffers from the struggle of too many elements for supremacy. With the aid of the publisher's blurb one might finally conclude that the author's major purpose was to elicit sympathy for the weak, indecisive characters who attempt to excuse their failures by appealing to "the futility of individual effort and the inevitability of fate." The natural reaction to the sentimentality which saps the strength of the alleged "hero" is to advise resoluteness and decision as effective means of thwarting fate. The story, however unconvincing, deserved a better ending.

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

Posters for Parents

To the Editor of AMERICA:

During this last Lent I have noticed the Lenten Regulations posted in many of the churches. Judging from the number of people who stopped to read them, many doubts must have been settled with little effort.

It occurs to me that it might be a good plan to post a notice in the churches to parents regarding Catholic schools, telling why every Catholic child should be in a Catholic school.

I am sure many people are ignorant of the fact that there is a law of the Church in this respect. The opportune time, of course, would be before registration begins in the fall.

New York.

C. M. V.

The President of Uruguay

To the Editor of AMERICA:

The issue of AMERICA for March 14 carries the announcement of the inauguration of Dr. Gabriel Terra as President of Uruguay, May 1, in this connection, quote the following paragraph which appeared in the February issue of *Atlantica*?

Dr. Gabriele Terra, recently elected President of the Republic of Uruguay, and for some time before the Uruguayan Minister to Rome, is of Italian descent, a fact that is not generally known.

This fact should prove interesting to the framers of our immigration laws.

South Bend, Ind.

EDOARDO MAROLLA.

"Microphoned Religion"

To the Editor of AMERICA:

In the very interesting editorial entitled "Microphoned Religion," in the issue of AMERICA for March 14, you failed to make mention of one fact. Granted that there is quite an excess of Protestant stations over those sponsored by Catholic groups, the question naturally arises as to how many people bother their heads to listen in to the former. Yet it is impossible to compute the enormous numbers of non-Catholics who are deeply interested in our Catholic broadcasts.

I just send this as an additional thought in connection with your editorial.

Philadelphia.

SAMUEL J. CASTNER.

The Capuchin College of Writers at Assisi

To the Editor of AMERICA:

It is not often that our little town can report events of more than local interest, but I believe that the following may prove interesting news for the many, many friends that St. Francis has in the United States of America.

On November 17 last, the Minister General of the Capuchin Friars Minor inaugurated at Assisi, the birthplace of the Franciscan Order, the Collegio di S. Lorenzo da Brindisi, to house a body of Capuchin scholars who are to devote themselves to research work in Franciscan—and more particularly in Capuchin—history and literature. As Father Cuthbert, O.M.Cap., in his recent book on the Capuchins ("The Capuchins: a Contribution to the History of the Counter-Reformation") has remarked, Capuchin history has yet to be written, nor can it be adequately written till the State archives and public and private libraries in Europe and America have been ransacked to give up the necessary documentary evidence. And as the same author further remarks, no other Religious Order has so neglected the writings of its great master.

The new College at Assisi is to remedy the neglect of the past, by undertaking a vast work of research for historical documents and by re-editing long forgotten works of Capuchin writers which are of real merit. At the same time the history and literature of

the Franciscan Order in general is not to be passed over. The personnel of the College is to be drawn from the various Provinces of the Order, and will be mostly men trained at the Universities. The President of the College is Father Cuthbert, who until his appointment to Assisi was for twenty years Principal of the Franciscan House of Studies in the University of Oxford. Amongst his co-workers are Father Felix M. Kirsch, of the Capuchin College at the Catholic University, Washington, who has joined the staff for the period of one year; Father Amedée Teetaert, lately Professor at Louvain University; Father Emidio D'Ascoli, of Bologna University; and Father Angelo Maria, of the Gregorian University, Rome. Four Capuchins at present studying for research degrees at Louvain and Munich, will join the College in October. Further the College will be assisted by Provincial collaborators in various Provinces of the Order, who will not only contribute to the quarterly magazine published by the College, but will assist in the work of historical research and of editing the works of the Capuchin masters.

The first number of the quarterly magazine, *Collectanea Franciscana*, has already appeared (January, 1931. 144 pp. The annual subscription price is two dollars, and the address is: Collegio S. Lorenzo dei Cappuccini, Via San Francesco, 23, Assisi, Italy) and gives some indication of the scholarly work which it is the aim of the College to accomplish. Of the three chief articles, the first is a study of the Bonaventurian doctrine of the Creation by Father Pius a Mondegranes; the second article, by the well-known Jesuit, Father Tacchi Venturi (for the Capuchin College wisely does not exclude collaboration from non-Capuchin writers who are authoritative exponents of Franciscan history), gives an account of the part taken by Vittoria Colonna, the noble Humanist writer, in the defense of the nascent Capuchin Reform; the third article, by Father Buckhardt Mathis, deals with the influence of the reformed Camaldulense in the legislation of the early Capuchins. Of the short articles, or *Notae* as they are called, one by Dr. A. Landgraf, lately Professor at the Catholic University of America, gives a list of the writings of Fr. Eustachius, O.F.M.; another by Father Hildebrand D'Ooglede discusses an interesting personality of the seventeenth century; while a third by Father Chrysostom Schule discusses the literary quality of the celebrated Capuchin writer, Father Martin of Cochem. All these articles are of a high quality such as modern critical scholarship demands.

A valuable feature for students of things Franciscan is the section under the caption *Bibliographia Franciscana*, in which no less than 130 books and articles (published in 1929) are pithily and critically reviewed by Fr. Amedée Teetaert. This feature of the magazine will make *Collectanea Franciscana* almost a necessary adjunct to the bookshelf of any student who wishes to keep *au courant* of Franciscan literature. Finally there is the *Chronica Franciscana* devoted to an outline of Franciscan events of the present time.

A special feature of the College of S. Lorenzo is the Franciscan Museum. Begun some forty years ago by the Capuchins of Marseilles, it was later transferred to Rome, and finally to Assisi. The Museum, which is now in charge of Father Exsuper of Marseilles, is rich in paintings, statues, and other articles illustrating the influence of St. Francis and his followers upon the fine arts. It is a veritable treasure trove of Franciscan art. To quote the famous German art historian, Dr. Benda Kleinschmidt, O.F.M.: "No one can now write authoritatively on Franciscan art without making a study of the treasures housed in the Franciscan Museum of the Capuchin College of S. Lorenzo in Assisi."

While the College has thus proved a shrine of ancient art, it is even now being enriched by the work of a famous modern artist. Father Ephrem de Keynia, a Capuchin of the Belgian Province, is at present engaged in painting an altar piece for the chapel. Father Ephrem is known internationally for his work both in painting and sculpture. His best known works are a series of paintings illustrating "The Little Flowers of St. Francis," a set of engravings for the new Capuchin Breviary, and the national monuments to Cardinal Mercier at the University of Louvain and in the Cathedral at Malines.

Pope Pius XI, in a private audience granted to the Minister

General of the Capuchin Friars Minor, has expressed his satisfaction at the foundation of the College and the work it proposes to accomplish, declaring that its labors will contribute not only to the honor of the Capuchin Order, but to the good of the Church.

Assisi. JOHANNES JÖRGENSEN.

Liturgy and Devotion

To the Editor of AMERICA:

Please let me express my sentiments of pleasure at what I read in the "With Scrip and Staff" column of the issue for AMERICA for March 14, in regard to the need of harmony and correlation between modern private devotions and the official and traditional piety of the Church.

May I also, in addition to things that I have said elsewhere, call the attention of your readers to the third chapter of Karl Adam's recent book, "Christ Our Brother." The author presents a very enlightening treatment of certain phases of liturgical and non-liturgical piety.

It is to be hoped that those who are inclined to regard the liturgical movement as no more than a matter of external ritualism or estheticism, may soon come to see its deeper significance. Karl Adam directs attention to the relations between liturgy and dogma. I wish a rule could be made that no one be allowed to engage in controversy about the liturgical movement without first having read this particular chapter of this book. The chapter is entitled "Through Christ Our Lord."

St. Paul, Minn.

(REV.) WILLIAM BUSCH.

"What of Good Friday?"

To the Editor of AMERICA:

Your excellent editorial, entitled "What of Good Friday?" in the issue of AMERICA for February 28, was read before a meeting of the Reverent Observance of Good Friday Committee composed of more than one hundred delegates representing upwards of fifty parishes and Catholic organizations in San Francisco, including the Japanese mission, the Chinese mission and the colored mission.

It was very gratifying and heartening to the members of the committee, especially to those who have been active in the Reverent Observance of Good Friday Movement since its inception, to learn that the seed which they planted in this city over twenty years ago has yielded such abundant fruit throughout the country. No doubt your splendid editorial will do much to bring about a still wider and more reverent observance heralding the day when we may hope to see the entire country pause for the Three Hours to pay homage to Our Crucified King.

San Francisco.

SYLVESTER ANDRIANO, President,

The Reverent Observance of Good Friday Movement.

Racktending in the Colleges

To the Editor of AMERICA:

Anent the recent letter, "Racktending in the Colleges," let me say that to the best of my knowledge many Catholic colleges do have pamphlet racks for the use of their students. It is my pleasure to attend such a rack here at Villanova. With first-hand knowledge as a racktender, I can say that the rack is well patronized and the various pamphlets well read, even though it cannot be considered profitable as a business proposition.

Pamphlets dealing with "questions of the day" have the widest appeal and are the best sellers. Within the past month two Papal Encyclicals easily ranked as best sellers, viz., the recent Encyclical on Marriage and that classic Encyclical of Leo XIII on the Condition of Labor.

Villanova, Pa.

RUSSEL F. HURST, JR.

"Book of Etiquette or Bible"

To the Editor of AMERICA:

I found the recent article by Richard T. Gaul, S.J., both interesting and instructive. More articles by this writer would be appreciated not only by myself, but also by a host of other readers of AMERICA.

I enjoy reading your articles and editorials. You deserve both praise for the past and every incentive to carry on your fine work.

Springfield, Mass.

(REV.) THOMAS A. SHEA.

